

# THE CONGREGATIONALIST

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### SENSE AND SOUL.

BY CLINTON SCOLLARD.



O him whose ear is finely keyed  
Fair mysteries reveals the reed ;

To him whose scent hath subtle power  
Sweet secrecies unfolds the flower ;

For him whose eye hath flaw nor fleck  
The barest rock doth beauty deck ;

For him whose taste hath eager edge  
Rich fruitage doth the blossom pledge ;

For him whose touch the keenest is  
Are born the heart's deep ecstasies ;

But whoso soars o'er every sense,  
His is life's rarest recompense.



## WHAT MEN SAY.

—The oratorical ambition is fatal to any preacher who entertains it.—*Rev. Lyman Abbott, D. D.*

—My Bible is to me the Word of God which abideth forever. I have witnessed a great many funerals—funerals in the air. Shut out the visible and see these funerals in the air. These funerals are always very silent. The theory, the hypothesis, is born amid great acclamation, but the poor little wrath is carried out very quietly and buried without a tear! I have witnessed several thousands of these funerals in the air. But the all-enlightening Bible abideth forever. Get rid of hypotheses.—*Rev. Dr. Joseph Parker.*

—It has always seemed to me that in a democracy like ours the requirement of a college education, like the inheritance of a great name, ought greatly to increase the individual's sense of responsibility to the community of which he is a part. The class of men who have been given or have been able to win for themselves special advantages in education has not, and ought not to have, any special privileges in this country, but it certainly does have, and should be honorably proud of having, special duties and special obligations.—*Hon. Theodore Roosevelt.*

—They—the propounders of this explanation—adduce a number of more or less interesting facts and more or less sound arguments in favor of the origin of the moral sentiments in the same way as other natural phenomena, by a process of evolution. I have little doubt, for my own part, that they are on the right track. But as the immoral sentiments have no less been evolved, there is, so far, as much natural sanction for one as for the other. The thief and the murderer follow nature just as much as the philanthropist. Cosmic evolution may teach us how the good and the evil tendencies may have come about, but in itself it is incompetent to furnish any better reason why what we call good is preferable to what we call evil than we had before.—*Professor Huxley.*

## DEGREES CONFERRED THIS YEAR.

B. D.

Atterbury, Rev. A. P., New York, N. Y., Hamilton.  
Bacon, Rev. B. W., Oswego, N. Y., Western Reserve.  
Baldridge, Rev. S. C., Hanover, Ind., Hanover.  
Bingham, Rev. Hiram, Gilbert is Yale.  
lands, Micronesia.  
Bolster, Rev. W. H., Boston, Mass., Bates.  
Brooks, Pres. W. A., Tabor College, Oberlin.  
Brooks, Rev. W. A., Trenton, N. J., Lafayette.  
Clark, Rev. A. W., Prague, Austria, Univ. Vermont.  
Clark, Rev. D. S., Salem, Mass., Amherst.  
Christie, Rev. T. D., Tarsus, Asia Minor, New York.  
Denio, Prof. F. B., Bangor, Me., Middlebury.  
Dickerman, Rev. Lyander, New York, N. Y., Brown.  
Edwards, Rev. J. H., New York, N. Y., Beloit.  
Ellis, Rev. J. M., Oberlin, O., Oberlin.  
Gist, Rev. W. W., Osage, Ia., Yale.  
Gordon, Rev. G. A., Boston, Mass., Bowdoin.  
Hall, Rev. G. E., Dover, N. H., Dartmouth.  
Hallock, Rev. L. H., Tacoma, Wash., Whitman.  
Horton, Rev. E. F., London, Eng., Yale.  
Jackson, Rev. S. M., New York, N. Y., New York.  
Lampman, Rev. Lewis, Newark, N. J., New York.  
Lawrence, Rev. E. A., Baltimore, Md., Beloit.  
Lawrence, Bishop William, Cambridge, Mass., Harvard.  
McKim, Rt. Rev. John, Yeddo, Japan, Trinity.  
Merrill, Rev. G. H., Minneapolis, Wis., Ripon.  
Mills, Rev. B. Fay, Pawtuxet, R. I., Grinnell.  
Mitchell, Prof. E. K., Hartford, Ct., Marietta.  
Moore, Rev. C. A., Paxton, Ill., Philander Smith.  
Nash, Rev. H. S., Cambridge, Mass., Trinity.  
Nutting, Rev. Wallace, Seattle, Wn., Whitman.  
Paddelford, A. J., Calais, Me., Colby.  
Rice, Rev. C. F., Cambridge, Mass., Wesleyan.  
Rice, Rev. C. H., Danvers Centre, Colorado College.  
Sims, Rev. Thomas, Toronto, Can., Whitman.  
Stimson, Rev. H. A., New York, N. Y., Yale.  
Storrs, Rev. L. K., Brookline, Mass., Trinity.  
Taft, Rev. M. L., Pekin, China, Wesleyan.  
Thompson, Rev. C. W., Westminster, Vt., Univ. Vermont.  
Tuttle, Rev. J. E., Jamaica Plain, Mass., Amherst.  
Wallace, Rev. G. R., Saginaw, Mich., Philander Smith.

L. L. D.

Andrews, Chief Justice C. B., Ct., Yale.  
Bissel, Post-Gen. W. S., Wash. D. C., Yale.  
Bradley, Pres. J. E., Illinois College, Williams.  
Brayton, J. S., Fall River, Mass., Brown.  
Cochart, Prof. H. S., Univ. Mich., Wesleyan.  
Coe, Rev. Dr. E. H., New York, N. Y., Rutgers.  
Corthell, W. J., Gorham, Me., Colby.  
Craig, Rev. W. G., Craig, Ill., Princeton.  
Fatrchild, President J. H., Oberlin, O., Oberlin.  
Free, Pres. A. T., Yankton College, Olivet.  
Hepburn, A. B., New York, Middlebury.  
Horton, Rev. R. F., London, Eng., Amherst.  
Hubbard, Hon. Bela, Detroit, Mich., Hamilton.  
Judson, Professor, Chicago Univ., Williams.  
Keane, Bishop J. J., Washington, D. C., Harvard.  
Knapp, Gov. E., Alaska, Whitman.  
Lincoln, R. T., Chicago, Ill., Harvard.  
Lowell, Judge J. W., Vermont, Univ. Vermont.

Lounsbury, Prof. T. H., New Haven, Ct., Harvard.  
Mason, Judge Albert, Brookline, Mass., Dartmouth.  
McCook, Col. J. J., New York, N. Y., Lafayette.  
Morton, Judge J. M., Fall River, Mass., Brown.  
Olmstead, F. L., Brookline, Mass., Harvard.  
Oney, Attorney-Gen. Richard, Wash. D. C., Harvard.  
Ington, D. C., Brown.  
Perrin, Prof. Bernadotte, Yale, Western Reserve.  
Peters, Chief Justice J. A., Maine, Yale.  
Remson, Prof. Ira, Johns Hopkins, Columbia.  
Retstus, Gustav, Sweden, Harvard.  
Rhodes, J. F., Cambridge, Mass., Western Reserve.  
Roosevelt, Hon. Theodore, Washington, D. C., Northwestern Univ.  
Sanborn, Judge W. H., St. Paul, Minn., Dartmouth.  
Shafer, Pres. H. H., Wellesley College, Oberlin.  
Siocum, W. F., Colorado Springs, Col., Amherst.  
Sterling, J. W., New York, N. Y., Yale.  
Taft, Judge W. H., Cincinnati, O., Yale.  
Warren, Prof. L. E., Gorham, Me., Colby.

Ph. D.

Deering, W. A., Clifton Springs, N. Y., Allegheny.  
Fritz, Rev. B. F., Greenwich, O., Lebanon Valley, Col.  
Harris, Hon. W. T., Washington, D. C., Brown.  
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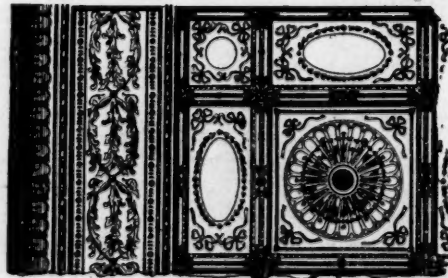
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## PREGNANT QUESTIONS.

— Does your hired girl know you are a Christian?—*The Mid-Continent.*

— If public libraries why not public museums? If there is the slightest necessity for a museum in the crowded metropolis, why does not the same necessity hold good for the small town or village? If illustrations are so important in the modern publication... how far more important it would seem to be to provide an exhibition of the objects themselves in science, art and history, to which the public might have free access!—*Prof. E. S. Morse, in July Atlantic.*

— Surely they are right who say that such questions as these will determine religious character: "Are you beloved in your home? Are you familiar with the condition of the poor? What are your methods of relieving it? How do you bear physical suffering when it falls to your lot? What mourners have you comforted? On what social theory do you invite guests to your house? What proportion of your income do you give to the needs of others? What do you understand by prayer to God? What is your idea of a Christlike life?"—*British Weekly.*

— Do we not all realize, in our sober moments, the need of a revival of this precious habit of religious meditation? Are we not conscious that we read too much, especially of matter that is altogether unprofitable, and think too little? A thoughtless religion tends to become a nerveless, unpractical religion, without life or force. It has no root in itself, and is liable to be blown about by every wind of doctrine, if not indeed blasted by the sirocco of current infidelity. The tendency of the time is to the acceptance of opinions ready made—and precious shoddy many of the current opinions are, to be sure!—*The Examiner.*

— Are we to defend and apologize for our present social conditions, or are we to make it clear that, being followers of Christ, we must be prepared to do everything we can for the improvement of the material as well as spiritual welfare of our fellowmen? Are we to be sincerely desirous of saving our fellowmen from their sins and then go direct from our services to homes we are sustaining on a scale higher than we can afford except by use of the extreme benefit of a low market price of labor? Are we to be known as defenders of true evangelical faith and, at the same time, supporters of those who resolutely and systematically oppose every suggestion that means removal of privilege from the few and the extension of these privileges to the people as a whole?—*Albert Spicer, M. P., Chairman of Congregational Union of England, in Annual Address.*

— Is it an innate revolt against the artificial bonds of modern life which renders modern society so inclined to take Cain to its bosom and fling quicklime contemptuously on the slain body of Abel? Or is it due to the tendency, so gravely marked in modern times, to side with the strongest, to disregard the law? Is it not, perhaps, beyond all, inspired by the essentially modern feeling that the man who has failed is an imbecile beyond pity? And Abel, whatever form he takes, is, of course, an utter failure in the modern view of human existence. The modern world makes a *ped de nez* and kicks him into a neglected grave, while it buys photographs of Cain and sends him bouquets and bottles of brandy. It is wholly needless to waste time and breath at wondering why Cain is so constantly reappearing in modern times; he has become the popular character. He cannot reappear in any costume or in any drama without obtaining more or less a large following, and, however hideous his crime, he will never be without his partisans and supporters.—*Ouida.*

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# THE CONGREGATIONALIST

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IN no country is the abuse of the powers of government more cruel and senseless than in Turkey. The childish attempts to repress independent thought would be ridiculous if they were not attended with persecutions which are an insult to humanity. The recent trial and sentence to death of nineteen innocent Armenians, some of them connected with our missionary college at Marsovan, has called forth protests from the British Government and from the press of civilized nations generally. It is a relief to know that the strong protest of that government has resulted in the pardon of the two professors connected with the college, on condition that they leave the country. But the interest in the matter in this country is far less than the case deserves. Read the accounts from two missionaries of the board on pages 58 and 63. This is not only a subject for governmental interference but for protests of men of every nation against an outrage on mankind. It is an attempt of ignorance to crush intelligence, of might to conquer right and truth, in which all who love righteousness are interested. Let us pray for deliverance for the oppressed and at the same time labor to awaken public sentiment in their defense and give of our substance to diffuse in that wretched country knowledge and light and love of freedom which will make such outrages impossible.

Now that the Fourth of July din has so far receded into the distance that we can listen to reason, is not that part of the performance which puts dangerous explosives into the hands of everybody without stint, in crowded city streets, about the most foolish thing done in this country? The list of published casualties in Boston includes six persons shot, three who each lost an eye and ten others who were taken to hospitals with hands blown off, eyes filled with powder and other wounds. Forty-two fire alarms were rung in the city and vicinity during the day. Many sick persons were made worse, scores of thousands were robbed of their night's sleep, horses and dogs by wholesale were tortured by fright. The killed and wounded and the losses by fire, taking in the whole country, made the disasters of the day as great as would have followed a good-sized battle. Many of the features of Independence Day are harmless, enjoyable, inspiring. We would not lessen the sports, processions, excursions, outdoor and indoor entertainments. But the burning of powder, the Chinese firecrackers, the tin horns and the ill manners that turn the day into a barbaric carnival are as great an enemy to patriotism as they are a libel on the good sense of the people.

That plucky explorer, Lieutenant Peary, and his brave wife, with their associates, in their sturdy little ship, the *Falcon*, have had a warm welcome in Boston harbor and have gone northward with the heartiest good

wishes of hosts of friends. A visit to the ship is amply suggestive of the discomfort, suffering and peril before these adventurous voyagers, voluntarily undertaken for three years, even if they return in safety. We sympathize with the efforts to increase scientific knowledge, though we are obliged to confess that the results expected from finding that barren spot where there is an imaginary pole do not seem to us to be more valuable than those gained by climbing, sometimes at cost of life and limb, some mountain peaks which had hitherto been inaccessible. We hope scientific enthusiasts will forgive us for saying that the *Washington News* seems to have put the case pretty fairly in this facetious fashion:

You are going, Mr. Peary, with determination bold,  
Where the skies are ever dreary and the ice is ever cold,  
Where the snow is ever falling and the land is one of rime,  
Where the polar bears are calling for refreshment all the time.

Where the snow is ever snowing and the icy billows roll.  
You are going, Peary, going, looking for the northern pole,  
And it's likely you will find it somewhere in the frozen hills,  
With a placard nailed behind it, reading, "Try Joe Wackie's Pills."

## FITTING NEW CONDITIONS.

Other echoes linger from Independence Day when the senseless noise of explosives has died away. These echoes all have an undertone, saying that this is not the nation which our fathers made free either as to its territory, its people, its politics or its religion. The most serious question which confronts us as American citizens is this: How can we fit ourselves to the new conditions?

Our fathers set free thirteen colonies stretching along the Atlantic coast, which grew to be a nation and held for a century, as it spread westward, the balance of power. That nation holds it no longer. Within the last decade a new nation has arisen west of the Mississippi, with greater territory, greater resources than the old and populated to a large extent with the choicest material from the old. The old in its commerce and its international interests looks eastward. The new looks westward and southward with unknown possibilities and unmeasured expectations. The interests of the new are in many respects widely different from those of the old. The silver question is only one illustration, now keenly pressing, of many that already begin to appear above the western horizon. What are we called on to do to preserve the peace and unity of this great nation?

Our fathers set free a nation of Englishmen. As a people, till recent years, England has been our fatherland, its history has been of greater interest to us than that of any other country and we have perpetuated its ideas and customs. But within a generation the Americans as a nation have ceased to turn their faces exclusively toward England. Millions are more closely akin to Ger-

many, to Norway, Sweden, Denmark or Austria than to England. They love the history of their own fatherland and want its heroes to be remembered and its customs to be perpetuated by their children. What can we do to harmonize the diverse elements of the new nation?

The problems of government of the nation which our fathers created were simple. The relations between the free and independent States grew gradually closer till our last war settled the fact that unity was indispensable to liberty. But the difficulties of preserving that unity without surrendering liberty into the hands of the few increase every year. Political questions which our fathers did not dream of confront us with imperative demands for answer, and too often the only answer to be heard is a confused clamor of dissatisfaction.

But the religious questions which are national most of all press on those who will read these words. Not all our fathers were Puritans, but Puritan ideas prevailed in shaping government and custom. They have given tone to legislation and have been the standard of moral judgment. But the descendants of the Puritans have become the minority even in New England. Many of the customs which they religiously observed have disappeared. Germans, Dutch, French and Scandinavians, with inherited customs as dear to them and as religiously sanctioned, are among us in towns and colonies by themselves. This is more truly a colonial period than any other in our history. More immigrants have come into New England and New York during the last ten years than during the 300 years after Columbus discovered America. We cannot make the American nation in the future a Puritan nation.

What can we do to maintain the supremacy of Jesus Christ in the religion and government and life of the people? It is plain that we must surrender much that we have held dear. We must stand for great principles and stop insisting on the right to regulate every religious and social custom by the laws which our consciences impose on ourselves. We have become a cosmopolitan nation in which the gospel of Christ, as it has been held by an English-speaking and Puritan people, presents itself to the whole world. When that gospel first passed the bounds of Palestine and began its conquest of the world it undertook to carry with it the customs of worship, observance of Sabbaths and feast days and interpretations of the Scriptures which were dear to Jews. With a mighty struggle it set itself free from these things under the leadership of the great apostle to the Gentiles, and his daring is not even yet fully appreciated. He secured from the first great Christian council a declaration that his beloved Gentile converts should be bound to observe only four things prescribed by the law of Moses. One of these four things was a prohibition of the use of meat offered to idols;

yet, less than eight years after, in a letter which is accepted as inspired, he wrote to these Gentiles that this prohibition had no binding force.

The great question before the Christian Church in America today—and it is the question on which hangs the destiny of the American people—is this: Can it adapt this gospel, without robbing it of its power, to the world within the nation? Its great principles are few and simple—loyalty to Jesus Christ, the gift of the Holy Spirit, the fellowship of believers. Can Christians resting on these principles regard one another with mutual respect and love, notwithstanding differences of habits and beliefs and customs arising from different antecedents and diverse surroundings? Can they refrain from condemning one another because of these differences, and regard as far above them the unity through these great principles which were the only tests of Christian character required in the primitive church? This is a momentous question and one which every Christian citizen should ponder and pray over and refuse to put aside till he has answered it for himself to the satisfying of his own conscience.

#### WHAT CHRISTIAN ENDEAVOR IS DOING.

If the Christian convention of twenty years ago had been put to sleep at a great meeting and had waked up in the Drill Hall at Montreal last week, his first thought probably would have been that he had crossed the river into the better land. The vast building blazoned with banners and bunting might not have seemed strange to him. The great audience was peculiar only for the large proportion of young people, with only here and there a gray head. But wait a moment, a young woman dressed in white steps forward to the platform and begins to speak without notes on a very simple theme—how to conduct missionary meetings. Soon she begins to throw emphasis into her tones and gestures. Her voice rings through the hall, yet she maintains an easy self-confidence. Applause breaks out frequently and at the close is prolonged to the echo with waving of handkerchiefs. To the eyes of twenty years ago the scene would have been so strange as to seem unreal.

Perhaps the best thing about the meeting was its missionary enthusiasm. The question has sometimes been asked, with a suggestion of doubt, What is the Christian Endeavor Society doing after all? What does it amount to, this repeating verses and consecration vows so often? No one who has had any Christian experience worth speaking of would question the genuineness of the spirit of consecration in those closing meetings last Sunday night. But the answer to the query about the practical usefulness of this organization was given last Saturday morning in the open meeting with the theme, What is your society doing for missions? The answer was thrilling, not only because a score of young men and women were on their feet at once waiting their turn to speak, nor only because the responses came from the remotest settlements of Texas and California as well as from great centers of Christian life, nor because it seemed as though every missionary

field at home and abroad had been remembered. But whenever any unusual offering of money or missionaries was mentioned, whenever any cheering success was announced, such a look of eager gladness spread over the thousands of young faces and so joyful was the applause that no lover of Christ's cause could look on unmoved. It seemed as though one heard "the voice of a great multitude, saying, Hallelujah: for the Lord our God, the Almighty, reigneth. Let us rejoice and be exceeding glad, and let us give the glory unto Him."

This is the answer to the question, What is Christian Endeavor doing? It is a noble answer, and it will grow more significant and emphatic year by year. There are great possibilities for the salvation of the nations in it. The denominations and the missionary societies that leave it out of their account will have but a senile existence in the coming generation. Christian Endeavor is no mere meditative and emotional organization. It is a great army of Christ, full of youth and life and hope. It is modest as to its doings, but glad and eager to multiply its power and to lay its deeds as offerings at the feet of its Lord and Saviour.

#### THE VITALITY OF CREEDS.

The *Christian Register* recently, in one of its eulogies of theological iconoclasts, said that "there had been scholarship enough any time these one hundred years to have overturned all the creeds, if the people had been ready." Without suggesting that this statement if accepted literally meant that the creeds of Channing and Savage had escaped quite as miraculously as those of Calvin or Brooks, and with the purpose of adding to our information relative to the modesty of great men, we assumed for the sake of argument that the people were ready for the work of destruction to begin, and asked the *Christian Register* to withdraw the veil and name the men whose scholarship was sufficient even to begin—not to say accomplish—the task. Our contemporary replies that it is not necessary to name the men because its point was that "the work done a hundred years ago is now taking effect because the people are getting ready," but to oblige us it mentions Dr. Briggs, Dr. Martineau and Professor Harnack as eminently fitted to lead in the work of reconstruction.

We submit that "to lead in the work of reconstruction" is quite a different statement from "overturning all the creeds," and that postponing the ultimate decision as to success or failure for a century is not the same as overturning the creeds at any time during the past one hundred years. Nor are we prepared to believe that any one of the present-day scholars mentioned by our contemporary has the necessary qualities as a leader for the reconstruction or overturning of evangelical creeds, nor, with the exception of Dr. Martineau, possibly, would they thank the *Christian Register* for sending them forth on such a quixotic mission. Presbyterians who agree with Dr. Briggs have to confess his failure as a party leader, and yet, strange to say, the *Christian Register* contrives to see "amazing progress in the Presbyterian Church" as a result of Professor Briggs's teachings.

A great deal of rubbish about the decay of

creeds and non-acceptance of them is written and preached. If care were taken to particularize and define such and such creeds it would be better for those who write or preach and those who read or hear. There always have been creeds, always will be, must be, until man's essential nature changes. Time may bring it about so that creeds will be simpler, less metaphysical and more ethical, but they will none the less be creeds.

#### SIN IN INTENT AND IN ACT.

The distinction between sin which is unintentional and that which is deliberate is worth noting. It is true sometimes that what would be a sin for one person is not sinful for another in the same degree, if at all. Profanity uttered by some dweller in a slum, shocking though it sounds, may be as free from sinful purpose, because of the ignorance of the swearer, as the immaculate speech of the carefully trained listener who is pained by hearing it. On the other hand sin in act may be worse than sin in purpose. A man may plan a robbery, may be as thoroughly and deliberately a robber in spirit and intent as he could be by executing his evil purpose, yet, if prevented from carrying out his plan, his failure makes a difference in his relation to the sin. He is not guilty of it in the same sense in which he would have been guilty had he accomplished his intent. He has not actually committed the crime. The moral, as truly as the civil, consequences to him are different.

Two things at least need to be borne in mind in regard to the matter. One is that sin in intent is so nearly as evil as sin in action that no one can afford to make light of an evil purpose, or to suppose that he has escaped spiritual stain and shame because he has only purposed ill without performing it. If he have been less sinful than he might have been, he still is far from having been as upright as he ought to have been. The other thing is that the knowledge that many persons often commit sinful actions without evil intent, and sometimes without any consciousness of wrongdoing, should render us charitable in judging one another. Men are not always as bad as they seem to be. We ourselves are liable to be misjudged sometimes. It is something for which to be devoutly grateful that our divine Judge knows the whole truth about us and can, and will, make all due allowances, and that He, too, has been tempted in all points like as we are.

#### THE WEEK IN REVIEW.

We are accustomed to expect at this season of the year, in connection with the Commencement and Fourth of July oratory, at least one or two noteworthy deliverances that challenge general and serious attention. Perhaps no address has aroused more comment than that of President F. A. Walker, who was the Phi Beta Kappa orator at Harvard, and who departed from the usual precedent of a purely literary theme and discussed with much vigor and directness the question of college athletics. His views were decidedly optimistic, somewhat more so than in the judgment of his critics all the facts would warrant. Moreover, he hardly seemed to do justice to the physical strength of the generations of college men who received their education before the



modern interest in athletics had become so universal. He appeared, too, to subordinate the intellectual and spiritual elements in the student's make-up to the physical. At the same time we all must recognize the fact that college athletics have come to stay, and the college authorities must face the problem of their regulation and their purification from objectionable features, and the discussion of this problem at the hands of competent men cannot fail to be productive of good.

Another recent address which has risen far above the commonplace and cuts to the quick of a question that is rife just now was that of Justice Brewer of the United States Supreme Bench, delivered at the annual Independence Day celebration in Woodstock, Ct. He had a timely theme—individual liberty—and it afforded him a chance to condemn organizations, both of capital and labor, that would fetter the individual in the holding of a free expression of his honest opinions and inherent rights. He exhibited a strong confidence in the ultimate ability as well as desire of the average American to throw off the yoke, whether imposed by trusts or by labor unions. In his opinion the scene of the most interesting industrial struggle just at present is his own State of Kansas, where the Populist party is so strong and, as he thinks, in the main sincere, though misguided and in due time certain to be disillusioned.

The deadly and almost instantaneous action of a cyclone was horribly demonstrated in Iowa on the evening of July 7. A huge green ball, funnel shaped and accompanied by a terrific noise, was observed by the people of Pomeroy sweeping down upon them with incredible velocity from the northwest. In a few minutes nothing was left but fifteen miles of wreckage to mark the site of the town. With no pause in its fury the storm continued its destructive work along the line of the Illinois Central Railroad for about eighty miles, and the loss of life exceeds one hundred, while as many more are seriously injured. The damage to crops, also, is extensive, and altogether the State has never suffered from a greater disaster. New York City, too, and its vicinity, felt the irresistible force of the elements, though in a less degree, in a violent thunder shower of a cyclonic character on Saturday night. The tempest of wind which preceded the rain snapped tall chimneys like so many pipestems, broke glass, dragged down trolley wires, overthrew a gospel tent on Jersey City Heights, overturned a train of cars and lashed the waters of the Sound into a seething mass. Only two persons are reported killed, but crops are injured and the loss of property will reach many thousands of dollars. Chicago, too, was visited by a furious storm on Sunday, which damaged some of the exposition buildings. A bulletin from the Government weather bureau states that 170 lives have been lost and \$1,500,000 worth of property destroyed by cyclones in half a dozen Southern and Western States thus far this year. The week's tale of disaster and suffering is augmented by a colliery explosion in Yorkshire, Eng., whereby 145 men and boys are either killed or missing. No adequate cause has yet been assigned for the accident. The lord mayor of London proposed that the fund collected for the

royal wedding fêtes be appropriated for the relief of the grief-stricken families, but the proposal seems to have been too late to divert the money from its original purpose. Another distressing calamity which it is our sad duty to chronicle is the death of a score of brave firemen and the maiming of as many more through the burning of the cold storage warehouse at the World's Fair grounds.

Our article on The Business Outlook reports the alarming increase in the number and amounts of the failures of the last six months. But these must not be taken as the only signs by which to interpret business prospects. The skies of the commercial world have certainly grown much clearer during the past week. The foreign balance of trade is beginning to turn in this direction. There is increased buying by foreigners of American products. Railroad earnings are very encouraging. Savings banks are again depositing their surplus funds in national banks, and the latter are increasing their circulating notes. Confidence which had been so shaken is growing steadier. It must be admitted, however, that this return of confidence is largely due to the belief that the silver law will be repealed. To secure this we think great and persistent pressure of public opinion must be kept on Congress, and the people will even then have to learn patience through delay, and that there are other conditions which need amendment in order to insure the permanent return of prosperity. The New York Chamber of Commerce by a nearly unanimous vote last week passed resolutions calling on Congress to repeal the Sherman act.

The Fourth of July at the World's Fair fully kept faith with the words of John Adams called to mind by Vice-President Stevenson in his speech at Jackson Park: "We shall make this a glorious, an immortal, day. Our children will celebrate it with roar of cannon, with martial music, with songs of thanksgiving and with shouts of joy." The municipal authorities of Chicago joined with the exposition managers to make the 117th anniversary of American independence surpass all other celebrations thus far undertaken in this revival year of history. It was not a day marked by the presence of many remarkable celebrities, but it was emphatically a people's day. On an area of less than a square mile within the gates, 324,344 people assembled who, for variety, would match the description in the Apocalypse, where John speaks of the great multitude which no man could number. Quite in contrast to the exercises on dedication and opening days, the speeches, the prayer and other ceremonies were short and to the point. Perhaps the most appropriate act of all was when Dr. Canfield, after a less than two minutes' invocation, led the mighty congregation in the Lord's Prayer. Probably the most dramatic event of the day was the hoisting of the first American flag given to Paul Jones, the commander of our infant navy. It is now in the possession of Mrs. H. R. P. Stafford of Cottage City, Mass., a granddaughter by marriage of the Lieutenant Stafford who jumped into the sea to rescue it when the topmast was shot off by the British. Excursion trains brought thou-

sands of visitors from points as remote as Omaha. Considering the crowds which the railroads had to handle the service was excellent, though the crush in the late evening when everybody was seized simultaneously with a desire to go home was almost appalling and fraught with peril to many.

The three Spanish Columbian vessels, the Santa Maria, Nina and Pinta, have safely anchored in Chicago waters off the lake front of the World's Fair grounds. Their voyage up the St. Lawrence and through the Great Lakes has been a continuous ovation. Not far in their rear follows the Norseman Viking ship. To have these strange craft, modeled after Columbus's renowned fleet of 400 years ago, come into this far inland harbor and receive a welcome from mingled European, Asian, African, Polynesian and American-Indian representatives is an event marking progress such as can hardly be measured. The arrival of the caravels July 7 was made the occasion of a public fête. A general rendezvous of steamers and yachts led by the United States revenue cutters, The Michigan and Andy Johnson, all gayly trimmed in rainbow fashion, was held at a point in the lake opposite Evanston. Thence the vessels sailed down to their anchorage near the Peristyle, where the World's Fair officials welcomed Captain Concas, who commands the Columbian caravels. The party landed in front of the Agricultural Building, whence a military escort, together with companies of Nubians, Arabs and Indians from the Midway Plaisance, conducted them to the great plaza between the Terminal Station and the Administration Building. A platform had been erected here and an address of welcome was given by United States Senator Hon. John Sherman to an immense throng. Captain Concas responded, after which short speeches were made by Secretaries Herbert and Carlisle.

The death of Justice Blatchford last Thursday, though for some time expected, is not the less a severe loss to the supreme bench. He was only sixty-three years of age, while of the nine justices but two are under sixty. He has been a United States judge since 1867, when he received an appointment to the District Court. In 1878 he was appointed to the Circuit Court, and in 1882 he was elevated to the supreme bench. He has been a diligent student and writer of opinions and was regarded as the foremost authority on questions of admiralty law, while he held high rank on questions of patent, bankruptcy, copyright and libel laws. Judge Blatchford was appointed from New York, the sixth representative of that State in the Supreme Court. It is intimated that his successor will be chosen either from Vermont, Connecticut or New York, and among prominent names mentioned are ex-Minister Phelps and Mr. Frederick R. Coudert, now engaged as counsel for the Government in the Bering Sea case.

The significant event in England last week was the royal marriage, July 6, of George, Duke of York and son of the Prince of Wales, to Princess May Victoria of Teck, the former *fiancée* of Duke Clarence, the deceased brother of the royal groom. The social phases of the event alone would be

sufficient to create a commotion throughout Great Britain, and the scene along the route of the procession in London from Buckingham Palace to the royal chapel in St. James Palace, where the ceremony was performed, has rarely been rivaled in magnificence. The Archbishop of Canterbury, assisted by other clergy, officiated, and the return drive through three miles of bannered and otherwise decorated streets was a continual ovation from the spectators, whose numbers were estimated at fully six millions. But the real significance of this union, to British subjects, lies in its political aspects, as the duke and duchess are the prospective heirs, next to the Prince and Princess of Wales, to the throne of England. The duke, however, would have forfeited this right had he married one of unequal rank with himself and the Princess May happened to be the only person who fulfilled the necessary condition, her mother being an own cousin to Victoria. The duke has been trained as a naval officer and has passed quite a portion of his short life at sea.

It is not the fact of the rioting in Paris during the last week, but the character of it, which is somewhat ominous. Usually the outbreaks of the mob are fierce but short. This time they have been suppressed only with difficulty. The crowd has resisted the police and military stubbornly and sullenly, and has not been cowed by being scattered here and there. Moreover, the vacillating course of the authorities has weakened them and encouraged the would-be revolutionists. On July 8 the government closed the labor exchange. This was a bold step, but one which, if supported by vigorous measures, might have had useful results. But on the next day M. Peytral, minister of finance, resigned, and then withdrew his resignation apparently with the intent, and certainly with the result, of forcing a reorganization of the police force, which, under the circumstances, is a surrender on the part of the administration. The Socialists are issuing proclamations right and left in the usual theatrical tone and the situation would be amusing if the issues were not so serious. We fear that the government has chosen the wrong time to make concessions. The occurrence this week of the anniversary of the execution of the anarchist, Ravachol, on July 11, and the holding of a National Labor Congress on July 12 are disturbing elements, but in France, pre-eminently, it is the unexpected which happens, and the threatening danger may be averted.

President Cleveland has been confined to his summer home at Buzzard's Bay with a painful, though not serious, attack of rheumatism.—A judicial decision has temporarily embarrassed in one of the South Carolina counties the undertaking of the State to monopolize the liquor traffic.—The new German Reichstag was opened by Emperor William and the prospect for the passage of the army bill is good. To a delegation of 400 visitors to Friedrichsruh Prince Bismarck made a notable speech favoring the dominance of the national idea.—The home rule bill is being pushed through the Commons, though the majority for the government, on certain clauses, has sunk as low as fifteen.—Cholera is increasing alarmingly at Mecca.—The Duc d'Ve-

ragua is financially embarrassed and his friends in this country are coming to his aid.

#### IN BRIEF.

An instance of remarkably appropriate interchange of initial consonants was that made by a young woman recently in singing a gospel hymn: "Weakly mate, and murmur not."

Interest grabbing by custodians of public funds should be stopped. Illinois has made it illegal, and the Wisconsin courts have rendered a decision by which \$375,000 will revert to the State treasury from the pockets of State treasurers who were not content with their salaries.

The University of Chicago conferred its first degree of Ph. D. upon a Japanese, who is to be professor of Old Testament literature in a Methodist college at Tokio. This is a significant fact. When Harvard conferred its first degree, or when John Wesley was founding a great sect, what did the world know of Japan?

The receipts of the American Board, as compared with last year, fell off in June in donations \$10,892.55 and in legacies \$18,745.26. The total loss for the ten months is \$79,100.63. This means extensive crippling of missionary enterprises in many points and may result in losses which cannot be recovered for many years.

A collegian, spending his summer as an agent, has concluded that even business interests were affected by theological controversies. A man agreed to give him an order provided he would promise not to attend a certain Presbyterian theological seminary. As he had no expectation of entering the ministry, he gave the promise and took the order.

The *Mid-Continent* prints from a contributor the following reference to Andover Theological Seminary: "The old theology never sent out a Unitarian graduate." That this was written as much in ignorance as malice the whole tone of the article makes plain. For information on this subject our contemporary is referred to the article by Prof. Thomas P. Field of Amherst College in our issue of June 29.

Wedding presents are sometimes a burdensome tax, but when they express voluntary affection and good wishes they become valued treasures in the home. If the wedding present made to a bride in England last week stood for such an expression it meant a great deal, for it was jewelry worth \$1,250,000. But the giver was a princess whose son was the bridegroom and heir to the throne of England.

The *Christian at Work* responds to our suggestion of an exchange of ministers for the evening service by asking, "Why not utilize the laymen?" The idea is a good one. Laymen have been utilized in this region occasionally, sometimes with success, sometimes not. Perhaps if laymen oftener occupied the pulpit they could be utilized with greater success. If they practiced speaking more in the prayer meeting they might feel more at home in the pulpit.

Bishop Mallalieu advises all members of the Methodist Episcopal Church to stay away from the World's Fair and apply the money thus saved to the benevolent causes of the denomination. Rev. Dr. George C. Lorimer of Tremont Temple, Boston, will conduct personally a hundred or more of his flock to and from Chicago and through the wondrous exhibit. Dr. Lorimer, doubtless, admires the bishop's consistency, if not his wisdom. Would the bishop admire both Dr. Lorimer's wisdom and consistency?

It is stated that the Chinese consul general

has forbidden the pupils of the Chinese Sunday schools of New York and Brooklyn to give to their teachers and friends the picnic they have heretofore given each year, because the American people have treated the Chinese so inhospitably. If the report is true it is evidence of very poor statesmanship in the consul general and very little independence in his fellow-countrymen. Their most valiant defenders are these same Sunday school teachers, and if they have not learned that what else can they have learned?

Two Presbyterian ministers were discussing the Briggs case, and the conservative was urging the liberal to accept the action of the General Assembly as final. "The church has spoken," he said, "and that ought to settle the matter. If you were a loyal Presbyterian you would hear the voice of God in the judicial action of the supreme court of the church." "That is one of the difficulties of the situation," responded the other. "The supreme court of Presbyterianism has just suspended a man from the ministry for believing that the church is a channel of divine authority."

The attendance at the Congregational rally of the Y. P. S. C. E. at Montreal last Saturday afternoon was as large as that of the Home Missionary Anniversary at Saratoga in June. But it is safe to say that very few who attended one of these meetings was at the other. What can be done to bring into one body these two classes who are both interested in the same work? By the way, we did not see a single Presbyterian, Baptist or Methodist secretary of any missionary society at these meetings, which were wonderful exhibitions of a missionary spirit waiting for the guidance of those great missionary organizations.

A good friend of the *Congregationalist* tells an interesting tale about the difficulties he encountered in his effort to secure a current copy of the paper when in Chicago a few weeks ago. For his benefit, as well as for that of others attending the World's Fair, we are glad to give the information that the *Congregationalist* can be purchased on and after Friday of each week at the Congregational Bookstore, 175 Wabash Avenue, Chicago. It is also for sale at the Raymond & Whitcomb Grand, and is kept on file for consultation by visitors at the Congregational exhibit in the Liberal Arts Building, where copies of our *Congregationalist Handbook* can be had gratuitously.

The *Christian Advocate* knows of a Methodist minister whose wife keeps boarders and gives music lessons to eke out her husband's meager salary, while the people complain of her for not doing more church work. We once knew a Methodist minister with a salary of fifty dollars whose people gave him a donation at the end of the year, charged up on his salary what they gave in provisions and brought him into debt to the church. We are compelled to say, also, that the Methodist denomination cannot claim a monopoly of the mean Christians. But it must take Methodist grace for such ministers to say with Paul, "I will most gladly spend and be spent for your souls."

President T. W. Palmer of the National Commission spoke right out in meeting last week and told his fellow-figureheads that he was disgusted with the position in which he found himself. He urged the passage of a resolution closing the gates on Sunday:

We have put ourselves in an attitude of antagonism to the Congress that created this body. We are in a false position. I am sick and tired of the petty evasion that pretends that the opening of the gates was in accordance with law. You know, as I know, that the repeal of the Sunday closing rule has never been



in the courts. The only final decision hinged on the jurisdiction and not on the repeal of the rule. No matter as to that, the opening of the gates was in violation of faith, was done without sanction of law and has injured the good name of the commission. If the motion to adopt the resolution is lost now, I give notice that I shall move a reconsideration and keep it up as long as the commission sustains me. The original closing rule stands and will stand unless a majority of the commission sees fit to repeal it.

Mr. Palmer's resolution was to be acted on at a meeting of the commission on Tuesday. No report is yet received as we go to press.

The plan of sending a detachment of Navajo Indians to the World's Fair, not as a contribution to the ethnological department but for the educating influence upon the savages themselves and to convince them of the power of our civilization, is eminently wise. This particular tribe has an absurd idea of its own importance and opposes with all the force of ignorance the work of the Government schools. Their prejudice and hostility are liable to take the form of bloodshed and therefore Lieutenant Plummer, the United States Indian agent in Arizona, suggests a visit to Chicago as the quickest and easiest means of opening the eyes of the Navajos to the advantages of schools and other civilizing agencies. He has secured the co-operation of the Indian Rights Association and the department at Washington approves the plan. But it has no money to appropriate for this purpose and popular subscriptions are solicited by Herbert Welsh; the secretary of the association. The entire cost would be only \$700 and \$200 have already been given. When the expense of a possible Indian war is put over against the cost of this trip there ought to be a ready response from a patriotic people to Mr. Welsh's modest appeal for the necessary funds.

#### STAFF CORRESPONDENCE. FROM NEW YORK.

The "glorious Fourth" was an ideal day here in the way of weather, neither too hot nor too cool, and without a drop of rain to dampen the ardor of the patriotic or cut short the restful hours of the weary. Business was suspended in many of the largest mercantile houses from Saturday noon to Wednesday morning and thousands of the overworked seized the opportunity for brief trips into the country. The stay-at-homes found the day one of the quietest "Fourth's" known in many a year. This city and Brooklyn did little in the way of municipal celebrations and both saved the expense of the usual evening exhibitions of fireworks, but there was no lack of private displays lighting up the sky from early twilight till late bedtime. The funniest display of all was that of the pyrotechnic orators, domestic and imported, who for a consideration told Tammany what a grand old creator and conservator of liberty that institution is, and how much of the greatness of the city, the State and the nation is due to Tammany's intense devotion to the public welfare!

The Church Temperance Society, which has made friends for itself and its cause by supporting ice water wagons and other modes of giving free summer refreshment to street wayfarers, so turning away many from the saloons, has struck upon a new invention—"the night lunch." It is a little dining-room on wheels, with a few seats, ice chest, lunch counter, etc., where are dispensed pies of various kinds, sandwiches, Frankfort sausages, buttered rolls, coffee, milk, but neither wine, beer, cider nor any

other stimulating drink. In its experimental stage this vehicle stands at the south side of Union Square, where all day and all night it dispenses to all comers its refreshments at the lowest prices that will pay, or nearly pay, expenses. The purpose is not to give food and drink to the poor as such, but to coax the hungry and the thirsty away from the tempting resorts that ruin so many. Should the experiment prove a success, as seems likely, other wagons will doubtless be stationed about the city.

One useful feature of the plan is this: by agreement with the fire commissioners the wagon is to be at their call in case of all large fires in the night. The department sends a horse for the lunch wagon, takes it to the busy scene where at a given signal its supplies are replenished and the wants of the weary firemen are ministered to in a way at once helpful to them and profitable to those whose property is in danger—a very obvious improvement on the mistaken kindness that sends to overworked, heated and thirsty firemen pails of iced whisky or punch at a time when even the temperate find it hard to resist the cooling drink.

The lines of hopeful anticipation concerning the electric cable cars in a recent letter, written after a trip suddenly shortened by a loss of the grip, were a trifle too sanguine. For some days past the interruptions have been so many, so long and, in one case—when the gripman lost control of the power—so dangerous, that the timid shrink from trusting themselves to the new speeders lest they be stalled in one of the long processions of standstill cars, or piled up on the pavements. On the other hand, the newspaper funny men, given full swing by the managing editors, have mightily regaled themselves and their readers over the misfortunes of their waiting fellowmen, who "want to see the wheels go wound." No doubt the ingenuity of electrical experts and a little more experience of the gripmen will set all right, and this mode of street travel will be successful here as it is elsewhere.

The "verbatim report" of the proceedings at the late annual meeting of the A. H. M. S. in Saratoga is ready for delivery. It is a comely pamphlet of nearly 200 pages, will be mailed postpaid for ten cents and will be read with interest by all who would keep in touch with the society's work. It gives the minutes of the seven sessions, Dr. Stimson's sermon, the papers of the three secretaries and the addresses of thirty-two speakers, well qualified to instruct, arouse and inspire. Those who heard them will enjoy this souvenir of the occasion; those who were not present may get a vivid impression of the spirit of the meeting, by reading these rousing statements and appeals. The *Home Missionary* for August (woman's number), prepared by Mrs. Caswell, will be ready for mailing shortly.

The day long wished for by the undersigned has at last arrived, bringing prospect of early release from no small portion of the burden of labor and cares that have been growing heavier and heavier for the twenty-eight and a half years of his service of the A. H. M. S. His resignation of the treasurer's office, offered two or more years ago and lately renewed, is now made available by the choice of a successor, William B. Howland, Esq., for two years a member of the execu-

tive committee, whose acquaintance with the work, deep interest in it, large business experience and genial spirit eminently qualify him for the position. He is a pleasant man to deal with. He will be aided in the duties of his office by Mr. James T. Brinckerhoff, who has been appointed assistant treasurer, after twenty-six years' experience and efficient work in the office, first as general clerk, then as bookkeeper, cashier and treasurer's right hand man, thereby gaining thorough acquaintance with all details of the society's business.

Remittances to the treasury and correspondence with that department should be addressed to the new treasurer, and will be promptly answered by him or his assistant. The post office address of the retiring treasurer will still be Bible House, New York City, where he will have charge of the editorial department, caring for the *Home Missionary* and all other publications of the society. Here will be occupation enough for the little strength and the brief time that he may yet be allowed to devote to one of the best works given to man before passing over to the glorious employments and the blessed companionships of the world beyond.

The coming to life's last change but one, though much desired, can hardly be without a tinge of sadness, in this case, however, illumined by memories of kindness, and kindness only, through all these years, at the hands of the executive committee, of brother officers and of associates in the wide field, some yet here below, some risen to the sky—God bless them all!

HUNTINGTON.

#### FROM SAN FRANCISCO.

The summer winds have come. Dusty as they make the streets they are the harbingers of good, doing in a measure for us what occasional showers accomplish in the cities of the East. At times they are chilly and, despite the bright sunshine, wraps are in demand. However, we prefer such to the sweltering heat once and again reported as prevailing beyond the Rockies. At the same time many are hastening away; not a few go to Chicago. Once or twice a week excursions leave, taking representative citizens of the Golden State. Among the number recently were a score or more of school children from various parts of the commonwealth, who earned their trip, offered by an enterprising daily having it as a prize to the successful competitors in examination.

Shall we have a winter fair? is a live question with us just now. Officials have been interviewed, business men counseling, and prominent women have been asked to lend enthusiasm and energy to the enterprise. The plan is to have exhibitors at Jackson Park bring their wares here and, in a handsome building erected for the purpose, give the thousands on the coast unable to go to Chicago an opportunity to look upon the wondrous things now dazzling so many eyes in the city by the lake. The scheme is not altogether chimerical. Many foreigners at the fair have expressed their desire to come, leading financiers have offered large subscriptions and now ways and means are being devised for making it a reality. Should it come the winter influx from the East would be larger than usual, our State would in this way be more widely adver-

tised and thus it is hoped many might be led to make this their permanent home.

Reference has been made before this to the movement in this metropolis against low resorts. A year ago the *Morning Call* joined in a crusade with the better element of the community and for weeks no topic was more generally discussed. Resulting in a partial victory at the polls, it has been watched with deep interest, and at last has culminated in a city ordinance of suppression. This in turn has been tested in the courts. Here, too, victory has perched on our banners. Now policemen are busy watching lest any of these former dens of iniquity carry on in a clandestine way their nefarious business. As was to be expected the women engaged therein complained: They number 2,000. Sixty per cent. of them have others dependent upon them. What will they do? They, of course, do not want to beg, neither will they steal. Will respectable people take them into their homes as domestics? It is feared not, even should they want to go. What can they do? They have formed an association for mutual protection. Appeals have been issued to labor organizations, also to the charitable institutions, and not without result. The Salvation Army is awake to their need, also the Christian Union Mission. Soon it is hoped provision will be made for every one formerly thus employed who desires to lead a better life.

Flags have been at half mast over the death of Senator Stanford. Various estimates are, of course, made of one so prominent in the history of the State. Uninformed, many have thought of him as rather ignorant and boorish, suddenly by some good fortune leaping into great wealth and influence. But not so. He was well-born, by profession a lawyer; coming to the State in early days he entered business pursuits and by his sagacity soon showed himself no ordinary man. Like his colleague, C. P. Huntington, he was brainy, and the great achievement of connecting by rail this city and the East was due to the foresight, sagacity and unconquerable perseverance of Stanford and his associates. Of course it made him rich. Since then his wealth has been accumulating, so that now his estate is estimated at anywhere from twenty to seventy million. His greatest monument is the university now bearing the name of his only child and lamented son. In fine working order today, it is pushing forward to the front rank. With a present endowment of twenty millions, it is believed the remainder of the vast estate when the widow passes away will be added thereto, and thus it be made second to none in financial equipment.

OCCIDENT.

### CURRENT THOUGHT.

AT HOME.

Prof. Charles A. Briggs, in the July *North American Review*, writing on The Future of Presbyterianism in America, says the problem of the near future is: "Can the liberals remain in comfort in their several denominations and so become the bridges of church unity, or will they be forced to unite in a comprehensive frame of church unity outside the more liberal communions? There seems to be little doubt that the liberals at the present time are quite comfortable as Episcopalians and as Congregationalists, and not altogether uncomfortable as Baptists and Methodists, and that there is no other denomination in which they are so

uncomfortable as in the Presbyterian Church. It is possible that they may, after a year or more of battle for liberty, be compelled to retire from the existing Presbyterian Church and abandon it to a traditional, unscholarly and fossilized majority, and then organize a liberal Presbyterian Church as has been done once before, but this is not probable at the present time."

Rt. Rev. Francis Chatard, Bishop of Vincennes, writing in the *Catholic World* (July) on The Brute Soul, affirms his belief that the theory of man's evolution from other lower animal life is unsound, but he can conceive of a mode of coming into existence which to some extent justifies a Christian in holding to the theory of evolution in a modified sense, and finds some support for it in St. Augustine's theory of the potentiality of matter: "Matter cannot produce or cause spirit to exist, for it cannot give what it has not, but matter by general laws having by successive stages reached certain conditions adapted to animal life, the anima, the spirit, or the soul, by the antecedent act of the Creator calling spirit into being from the beginning, sprang into existence from nothing to act in matter, to take it up, to develop it, to be its form, the substantial form by which it is what it is—an insect, a reptile, a fish, a bird, or a man—each requiring its own substantial form, distinct and differing from the rest."

Mr. La Salle A. Maynard, one of the editors of the *Christian at Work*, who formerly entertained a feeling of distrust for institutions and methods for reforming inebriates which looked upon intemperance as a disease and treated it as such, has recently spent a week in a sanitarium in Western New York studying the methods used and the cures wrought, and he has been converted to the belief that "temperance societies and the advocates of temperance in general might well and profitably devote much more of their time, means and energies than they ever have done to securing proper medical treatment for the victims of intemperance. I do not mean by this that there should be any abatement of effort along the lines of legislation, education, prevention and counteraction. But to all these should be added, it seems to me, a department of medical service commanding at least an equal degree of time, thought and energy. A wide field would be opened here at once for practical temperance work—work which would yield immediate results."

The Foreign Missionary on a Furlough is the title of a caustic letter in the *Evangelist*, in which Rev. Gilbert Reid of China, now in this country, tells of some of the infelicities of the position of a returned missionary. Personally, he has in eighteen days spoken fifteen times and traveled upward of 1,800 miles, and for the work, in addition to the allowance from the board, received \$18: "A missionary is introduced to a city pastor with a view of talking on missions. The cautious pastor says: 'I hardly know what can be done. If you were in the city some Wednesday evening possibly you could speak at some prayer meeting, or, perhaps, you may have a few minutes at a Christian Endeavor before the Sabbath evening service.' Another pastor replies that he has just finished his special efforts for missions. A third opens his church door, but in the newspaper advertisement mentions the music but not the preacher. I know, also, of a veteran missionary, the peer of many a preacher at home, attending a large religious gathering and then listening for an hour to one of the home celebrities on the missions in his own field, while he himself had not one minute to address the gathering. In another place an hour was left to two persons, one a city pastor and the other a missionary. The pastor took the whole hour and the missionary, by special favor of the chairman, was granted ten minutes."

### ABROAD.

Rev. D. C. Gilmore writes from Rangoon, Burmah, to the *Christian Inquirer* to let it be known that by no means all the missionaries favor the Parliament of Religions to be held in the fall at Chicago. He says: "We missionaries are perfectly ready to compare Christianity as it is with heathenism as it is. But we don't like the comparison of a muzzled Christianity with a whitewashed heathenism. . . . Will the Hon. Mr. Justice Ameer Ali have much to say about Mohammedan family life? Will Nilkanth Vithal Shastri's paper have much to say about a certain Hindu festival which I have several times seen openly celebrated—a feast whose meaning is so vile that it could not possibly be stated in any language which I should dare to write or you to print? Will Dharmapala or Zitsuzen Ashitsu tell you that every precept of Buddha's morality has its evasion provided in the comments? Will they tell you that Buddhist ethics utterly fail of a beneficent effect on the morals of the people? Will they tell you that Buddhist monasteries are hotbeds of sodomy and harbors of criminals?"

The *Christian Leader* (Glasgow) is insistent in its demands that the British Foreign Office shall protect the Armenian Christians and free the men sentenced by the court at Angora. "It is a deplorable circumstance that the American Government at Washington were misled by Mr. Newberry, their agent, who was himself deceived by the false evidence of the Turks, and hence the message after the burning of the premises was 'Save the fabric and let the missionaries go.' Only it must be borne in mind that the United States had a legal position with regard to property belonging to the Board of Foreign Missions and not with regard to natives connected with the college. This limitation does not apply to Great Britain; we have a double pull on the Turkish Government in regard to Armenia by the Berlin treaty and by the Cyprus Convention, the latter specially specifying 'the protection of Christians' as a matter in which Great Britain should have a voice. The point now is to lift that voice and make it heard."

### BOSTON'S GUESTS.

BY O. M. E. ROWE.

Disraeli, that keen observer of human nature, asserts, "It is the personal that interests." This is the keynote of the modern novel, of biography and even of history. Carlyle declares that the history of the world is the story of its great men, and the historian's function is simply to find them out, clear away the dirt and put them on their proper pedestals. It is not blame-worthy to desire some knowledge of the personality of those who, by achievement, have caught the world's eye, but the narrator must be sensitive to the proper limitations. It is pleasant to gratify this natural instinct when we have about us the living presence of men and women who hitherto have been to us "only the vague shadow of a great name." Boston is seldom without one or two interesting foreign guests. The English, especially, feel more at home here than in any other American city. Naturally, the Columbian Exposition brings an unusual number of strangers to this country during the current season, and many of them linger in Boston.

The most notable guest of late is Walter Besant, who comes with Dr. Spriggs as delegates from the Society of Authors to the Literary Congress held this month in Chicago. The papers they present bear upon international copyright. This society is a



sort of literary trades union, and has recently elected George Meredith to the office of president, left vacant by the death of Tennyson. Mr. Besant is in the full vigor of middle life and unmistakably English. His large head sets well down on broad shoulders, his full beard is flecked with gray, and from behind eyeglasses he looks out at the world with eyes bright with genial kindness. He is a constant traveler—true to his theory that a novelist must stimulate his imagination by frequent change of scene. He has temporarily set aside the novel he is writing for a syndicate and will send chatty columns to the *Queen* on anything that strikes his fancy in America. On his former visit, seventeen years ago, he spent most of his time in Canada, but now intends to visit Plymouth, Salem, Concord and other New England towns endeared by literary associations or such as afford a chance to observe the impress on civilization left by the last century, a study in which he is greatly interested.

It is asserted that no one knows London so thoroughly as Mr. Besant. Indeed, he may be said to have discovered the great wilderness of East London. When he revealed the misery in All Sorts and Conditions of Men and The Children of Gibbon the startled world cried out, "Can these things be?" The novel with a strong moral purpose proved a powerful reagent. To have set in motion the train of forces in the People's Palace and its allied educational movements must ever be the sweetest solace of Walter Besant's life.

An interesting English visitor is Miss Helen Zimmern, whose diligent versatility has won for her an enviable name, chiefly in the line of history and criticism. She has long contributed articles on literature and art to leading periodicals, especially *Blackwood's* and our own *Century*. Professor Freeman of Oxford, the editor of that admirable series *Historic Towns*, selected her for the difficult task of writing the volume on The Hansa Cities. She has spent many winters in Florence, making part of that literary *coterie* for which "the lily of the Arno" is distinguished. Thoroughly conversant with Italy, past and present, she has proved a brilliant correspondent. Many of her delightful art letters were published in Boston papers, but her introduction to American columns was the work of that accomplished *littérateur*, the late D. A. Goddard. Miss Zimmern made a pilgrimage to Cambridge in reverent love for the memory of the poets, Longfellow and Lowell, both of whom were proud to claim her as a friend. Before going to Chicago she passed a few days at Manchester-by-the-Sea, the summer home of Mrs. James T. Fields, with whom Sarah Orne Jewett spends much of her time.

Prof. Charles Eliot Norton of Cambridge has recently entertained Miss Shaw of Dublin, who has been on the editorial staff of the *London Times* for several years. She is the daughter of an accomplished army officer, and her grandfather, Sir Fred Shaw, was the successful candidate for Parliament against the "silver-tongued" Daniel O'Connell. It argues much for Miss Shaw's ability that the *Times* sent her on a protracted tour through Africa and Australia, from which she has recently returned. This indefatigable traveler had no sooner settled

in her London home when "The Thunderer" started her off for America to inspect educational institutions and report her impressions, and also to visit the World's Fair. She is a woman in middle life, full of vitality, highly educated, and her brilliant conversational powers are charged with Celtic wit.

Georgiana Ball Hughes is revisiting America after an absence of twenty years and she is enthusiastic over the great changes which have given a most artistic aspect to certain prosaic parts of Boston—the Back Bay, for instance. Her father, Ball Hughes, the sculptor, was an Englishman, getting his art training in London and attaining the distinction of modeling portraits of George III. and other royal personages. He spent the last forty years of his life in this country. His noblest work, a statue of Alexander Hamilton, was burned in New York, but the Boston Athenæum and many of our old families count his portrait busts among their treasures. Miss Hughes inherited her father's talent, and some of her exquisite miniatures, greatly admired at the Royal Academy, and her fine copy of one of Turner's famous paintings, are now on exhibition in Boston.

Mr. T. Fisher Unwin, the London publisher and English agent for the Century Company, spent some time here before going to Chicago. He was accompanied by his wife, better known as Jane Cobden, a daughter of Richard Cobden, "whose death was not only a misfortune to England but a cause of mourning for France and humanity." She often accompanied her father on his extensive tours and may be said to have inherited his love for politics. She took the platform with Dowager Lady Sandhurst as candidate for the London County Council. She is a quiet woman, tall and slender, with prematurely gray hair, a most melodious voice and picturesque toilets. In a most unassuming way she has investigated the various phases of women's work in this vicinity. Her sisters are well known in artist circles and the family still hold the old farmstead in Sussex to keep alive a Liberal spark in that most Tory of counties. The home of the Unwins is in the charming suburb of Hampstead, where Keats wrote *Endymion*, where Joanna Baillis lived, where Constable painted and where Addison, Steele and Pope used to gather at the famous Kit-Kat Club. The officers of the Russian men-of-war, anchored in the bay, have graced several recent festivities. They made a part of Governor Russell's party which went to Harvard Commencement under the mounted escort of the Lancers, in accordance with a time-honored custom.

All our visitors naturally gravitate to three places. At the Art Museum they find an unusually good loan collection and an interesting exhibit to illustrate the growth of engraving in America. This was prepared with special reference to foreign visitors and the 600 examples show relief and intaglio engraving, steel line work and etching. They range chronologically from the early points of Dr. Andersen to the delicate half-tints of Closson's latest endeavor. Nothing fills a Bostonian with pride more than to show to strangers the new public library building which, though unfinished, reveals its great possibilities. They can already see the classic exterior, the stately proportions

and the cloister-like beauty of the inner court. But they must be told of the superb lions St. Gaudens is making to guard the grand staircase, the statue of Emerson by his life-long friend, Daniel C. French, and the statue of Sir Harry Vane by MacMonnaies. They must be reminded that Edwin A. Abbey is to decorate its walls with the legend of the search for the Holy Grail, that John La Farge will fresco historic scenes from the Bible, and that the great French decorator, Puvis du Chavannes, is coming from Paris to fill ten panels on the staircase, for which he is to receive \$50,000.

Another interesting place for visitors is the promenade concerts given every weekday night by the Symphony Orchestra, of which we are so proud. Music Hall now looks strangely unfamiliar with little tables set about the main floor and first balcony. The pretty toilets and omnipresent cigars give it a very European aspect. Reginald de Koven took the baton one night for his own compositions and received an ovation equaled only by that given to scores of crimson ribboners, who came in flushed with victory to be greeted with Fair Harvard from the orchestra.

The day after the dedication of the Farragut statue saw an artistic wedding in the Swedenborgian Church, when the sculptor, Mr. H. H. Kitson, was married to Miss Alice Theo Ruggles, also a sculptor. Master and pupil have each received high honors at the Paris Salon. He has recently produced a nude statue of the typical American man from measurements taken by Professor Sargent of Harvard. To her was consigned the modeling of the typical woman from measurements made at the various American colleges for women. These statues are now at the exposition and possess great interest scientifically.

### A SIGN OF THE NEW ERA.

BY REV. JOSEPH HAYES CHANDLER, ST. PAUL, MINN.

Those who attended the Retreat at Grinnell, Io., last year came away feeling that a new era is at hand. Those who this year attended the nine day sessions in the same room, closing June 28, came away feeling that the new era has begun. Last year there were seven men together for a week for Bible study, prayer and conference concerning the things of the kingdom. Their attitude was one of inquiry and expectation, and there was among them considerable difference in point of view. The Retreat called together eighteen men this year—the original seven being all present—and one would naturally expect a large increase in differences of opinion. On the contrary the movement in thought the past year seems to have carried the older members and the new comers alike out of their differences into a place of unexpected concord. The assembly was suggestive again and again to us of those words spoken of the early disciples, "Of one heart and of one soul." To those of us who have been all our lives in an atmosphere of discussion and dissension—and few who read this are without such an experience—it is something wonderful that eighteen men could have talked together on religious matters for so long a time and not have developed some sharp points of disagreement.

How did so many preachers and teachers,

selected from differing schools of theology and without any reference to personal compatibility, manage to avoid the antagonisms of the day? The answer in brief is, because, without forethought or design in the matter, they kept out of the region of division. They kept out of this region because in sympathy and interest they had been unconsciously carried beyond it. They seemed with one consent to have left their theology (as the term is commonly understood) at home and to have come with minds intent on the problem how the simple truths of Christianity, which all in a way accept, can be applied to practical life.

The Retreat, as last year, was led by Rev. G. D. Herron, D. D., who has recently taken the new chair of applied Christianity in Iowa College and this is therefore really his first work in this position. If he is able to succeed in the conduct of his college classes as in this circle of ministers, the new chair will be a strong attraction in Iowa College. Prof. Graham Taylor of Chicago Seminary also took a prominent part in the earlier half of the Retreat. He differs from Dr. Herron in that his point of approach to these questions is from the practical rather than the ideal side, but he carries into his study and teaching the same vision and enthusiasm. These two teachers of Christian sociology in some ways admirably supplement each other, and it is a good thing for Iowa College and Chicago Seminary that they have arranged an exchange of chairs for a week or more some time during the coming winter. Dr. Josiah Strong, whose new book suggested my title (it was read in large part in manuscript at Grinnell last year), presented fully the plans of the Evangelical Alliance for a forward movement, and Mr. Theodore F. Seward, founder of the Brotherhood of Christian Unity, found in the gathering an ardent sympathy for his plans for a more inclusive Christian union. The Retreat took charge of the services at the Congregational church June 28, Dr. Strong preaching in the morning and making an address in the evening at a platform meeting, at which the other speakers were Mr. Seward and Mr. Chandler, on *Methods of Christian Union*.

To return to the smaller gathering, the public school question was introduced by Rev. J. P. Coyle of North Adams, Mass., and Rev. John Faville of Appleton, Wis., discussed to the satisfaction of all the problem of *The Seat of Authority in Religion*. Among papers of another class was one on the Holy Spirit by Rev. L. L. West, D. D., of Winona, Minn., another on *The Revival We Need* by Rev. S. M. Crothers (Unitarian), St. Paul, but only a small part of the time was given to set papers of any kind. The devotional life and the seasons of devotion were the most prominent characteristics of the Retreat. The book most referred to and supreme in the thoughts of all was the New Testament, and the question of questions was, What is the mind of Christ concerning the church and society of our day?

The result of the study is a larger conception of what Christianity is and a vision of a grander mission for the church. The statement, "If the church continue as it is it is false and lost," was earnestly and prayerfully discussed for many hours, and although the men present are as devoted servants of the church as could be easily

brought together there was general agreement in such statements as this: "The church has no adequate conception of what Christianity is, or what her mission is." "Further progress along the same lines which we have been following is almost hopeless." "We need a new reformation which shall shake the nations again as they were shaken in the sixteenth century." "The church must accept its social mission or go to the wall. But the church will not go down. There is a present crisis, but the light is breaking in on the Word of God, and the gospel of Christ will become in a grander sense the power of God unto salvation in the lips of those who shall overcome the world by the word of their testimony."

Two things characterized the Retreat—on the one hand, a noble discontent with the present individualistic conceptions of Christianity and the separation of the practical and religious life; on the other, a larger faith in the Lordship of Christ and the meaning of His redemption.

### THE CONGREGATIONAL LIBRARY.

BY REV. WILLIAM H. COBB, D. D.

At the risk of disturbing the shade of the elder Dr. Bacon, it may be asserted that Congregationalists are a denomination of Christians with full right to the use of a possessive pronoun in the first person plural. No doubt our traditional claim to nearly everything of value in the early history of America has been pushed farther than impartial history would warrant; the civilization on this continent a century before the Pilgrims is just now in the popular eye, while as to their contemporaries we must extol the beneficent sway of the Calverts and the varied accomplishments of the New Netherlands.

It may be this disproportionate reverence for the past which sometimes causes us to overlook the capabilities of the present. The typical instance adduced a generation ago was the timidity with which we clustered around the parent nest instead of spreading out over the land. We hope we have reformed that indifferently, but there still remains an inbred fear to call our denominational soul its own. As yet but two of our seven benevolent societies have taken the Congregational name, and only a small fraction of our membership, probably, have ever heard of an eighth society—not strictly benevolent but eminently useful—which has kept the denominational name on its banner during the forty years of its existence—the American Congregational Association, of which "our library" constitutes one department not unknown to the readers of Mr. Martin's vivacious columns.

Dr. Dexter has made us familiar with the Congregational symbol of the ellipse revolving about two centers. The association, in like manner, has two main objects: to maintain a home for our benevolent societies and to preserve the religious history and literature of New England. Each has been accomplished only in part, the present headquarters coming far short of the noble Congregational House that we see in our dreams and sheltering only a portion of the benevolent societies, while the other branch of activity is plainly a perennial one and hence incomplete by definition.

No one can be more painfully conscious

than the present writer of the many-sided defects of the Congregational Library; still, as these are, perhaps, better understood than its merits, it may not be amiss to give a brief account of some things to be found there.

On Beacon Street, at the corner of Somerset, a plain granite building bears the inscription, "Congregational House." The greater part of the structure is nearly eighty years old, but was remodeled in 1872, when the addition for the library was erected in the rear, with solid brick walls, much more capable than the main building of resisting the ravages of fire. The nature of the ground suggested the elliptical form; thus, by a happy accident, our Congregational symbol is materialized. The interior dimensions of the ellipse are sixty feet by forty; a central space for reading table, desks and catalogues is surrounded by ten alcoves for books, and this decimal arrangement is continued in three galleries above, a fifth floor being undivided. The "stack system" was unknown when this library was planned and on some accounts it is well that the older type survives. There is space here for nearly or quite a hundred thousand volumes, but a large fraction of it is occupied with the pamphlets, which are as important as books to the well-being of our library. Another large fraction, more than a fourth, contains the library of the American Board, which is rich in missionary, geographical and linguistic literature. Still another large portion consists of duplicates available for sale or exchange. The books in the regular series number at the present writing 31,871, the pamphlets 57,343. Besides these are sundry MSS. and newspapers and 37,500 unbound numbers of periodicals. There is to be noted, also, a collection of portraits, engravings, souvenirs and other objects of interest.

It is of no small value to present and coming generations that the faces of Hopkins, Emmons, Lyman Beecher, Professor Silliman and other eminent Congregationalists look down from the galleries, and that the *personnel* of both the National Council of 1865 and the International of 1891 is preserved in their respective groups. A conspicuous place is given to the bust of Professor Park, who was one of the chief founders of the original Congregational Library Association. Among the most precious memorials are a large fragment of Plymouth Rock, presented by the Pilgrim Society, and two relics from the Scrooby Manor House, presented by Dr. Dexter. A very valuable collection of Bibles, and objects illustrating the Bible, has been lately deposited by Mr. S. Brainard Pratt.

As a social rendezvous Hitchcock Hall (a name given to the library to commemorate the munificence of Samuel A. Hitchcock of Brimfield) forms a convenient center for friends and for small committees, under the restriction of the Golden Rule as to the rights of readers, which might be more thoughtfully borne in mind. Here, also, are the headquarters of two important Congregational enterprises—the statistical department of the National Council and the Bureau of Ministerial Supply.

The library is open to all; not, however, for circulation, but for reference. As it is often consulted by persons coming from a distance it is important that its treasures



should be constantly at hand. As a rule, too, access is not given to the shelves or the catalogues, the contrary course resulting (at least here) in confusion and loss. The need of visitors can be readily met by the attendants in charge.

The contents of the library are more varied than one might infer from the clause of the charter already quoted, "to preserve the religious history and literature of New England." Practically, it has been found impossible to separate between religious and secular history, or between New England and the rest of the country. Nor can any worthy presentation of our early history and literature neglect the sources in old England, the multitude of books and pamphlets belonging to the days of Elizabeth and Cromwell and the Stuarts—these wordy missiles being often contemporaneous with sterner weapons. To us of the present those controversies often wear a forbidding aspect, but it was between the hammer and anvil of such contests that Congregationalism slowly acquired its modern shape.

Another practical consideration has tended to miscellaneousness; gifts of all sorts of good books have ever been welcome, and the various publications of our own people have been especially solicited, while their wants have also been kept in view; thus we have not only a library of Congregationalism but by and for Congregationalists. Many of the leading works in Biblical literature are on our shelves, and there is a collection of some four hundred of the best books in sociology, a science which many of our young ministers—let us hope laymen, also—are studying. Education has an alcove to itself and biography another. A corner has been found for general literature, represented by the complete works of Shakespeare, Hawthorne, Lowell, Coleridge, Carlyle and others. The reading table supplies the current issues of the chief magazines and reviews, many of which, e.g., the *North American*, *Harper's*, the *Atlantic*, the *Century*, are complete from the beginning.

More numerous are the full series of religious reviews and newspapers, like the *Boston Recorder*, the *Independent*, the *Bibliotheca Sacra*, the *Andover Review*, the *Christian Examiner*. This last magazine suggests the remark that, although the library bears a denominational name, it is unsectarian in its contents and has an open side to all investigators. Nothing would be more abhorrent to the idea of our library than to make it the headquarters of a faction. What Dr. Dexter observed in the *Congregationalist* when the association began its life is equally true now that time has made those ancient strifes uncouth:

That building must be common ground. It must know nothing about Andover or East Windsor as rallying cries, but it must represent fairly and kindly all the interests of our wide denomination. Its speedy ruin could not but follow any attempt to make it play into the hands of any school or party.

One of the most important features of our library is its collection of materials for history, especially for the religious history of various branches of the church catholic. The Baptist will find his own writers largely represented as well as their opponents, the same is true of the Presbyterians, the Unitarians and Episcopalians. Among the materials for history to be found here, besides re-

ligious newspapers and controversial pamphlets, should be reckoned church manuals, the minutes of State associations, reports of various societies and corporations and statistics of other kinds from United States census reports to those of local interest. A fine assemblage of town histories and a respectable one of genealogies and State historical collections are also included. Some works of reference will be prized by investigators, as the *Transcript of the Stationers' Register*, the *Dictionary of National Biography*, Gray's *Inn Admission Register* and *Alumni Oxonienses* (both series).

The chief value of our library, however, lies in such works as are mentioned in the bibliography at the close of Dr. Dexter's *Congregationalism as Seen in Its Literature*. Of the 7,250 numbers there catalogued we possess a much larger proportion, probably, than can be found in any other library. These include such rarities as an Eliot Bible (second edition) and an Ainsworth Psalm Book (first edition). It is true that in certain branches of this special literature other libraries excel us, as the Prince Library and that of the Massachusetts Historical Society; but it may be modestly claimed that nowhere else can the whole current of religious thought in our denomination, from its earliest springs in the England of the Reformation down to its most recent expressions, be so fully and readily traced as in our library. To have accomplished thus much in the first forty years is worth recording, and as we turn to the future let us remember the motto, *Noblesse oblige*.

### CONCERNING THE IMPROVEMENT OF OUR MINDS.

BY REV. EDWARD M. CHAPMAN, WORCESTER.

It was noon on a hot and busy day in early July. I had dropped into my accustomed corner down town for luncheon and opened the *Nation* while waiting to be served. The weather was oppressive and even the most energetic found the chariot wheels of thought and action driving a little heavily, even the most industrious were looking forward gratefully to the summer rest, when lo! there glared at me from the first page of my paper the advertisement of a Summer School. Now I am well aware that the Summer School has become an institution. To breathe a word against its beneficent influence is to write one's self down a hopeless reactionary. It has been my great good fortune to know one and another who have been active in its development. As the French have it, "They deserve well at the hands of humanity." They have their reward.

But the question sometimes rises whether, in our zeal to tell or to hear some new thing, we are not putting our faculty for connected thought in jeopardy. We have all heard how Southey—most patient and toilsome of poets—once explained to a Quaker lady the arrangement of his day. He studied Spanish while he shaved, he gave the hour after breakfast to history, and so on until bedtime. It was very admirable, but to the gentle Quakeress one thing seemed lacking. "Friend," quoth she, "when does thee find any time to think?" It seems a sapient question. One is tempted to repeat it now and then.

I suppose there never yet was a time

when so many men realized the brevity of life or went about their work with the grim motto, "The night cometh," dinning in their ears. We are most of us honestly anxious to accomplish as much as may be in our little day. But there is room for doubt whether the Royal Highway of the Summer School is, after all, the most effectual approach to our goal.

The man who says to his brother: "We are wearied with constant association with teachers or pupils or books. We are worn with study or the administration of affairs. Much learning bids fair to drive us mad. Go to! let us betake ourselves to the sea or the lake—to West Chop or Chautauqua or Chicago—and learn more," is in grievous danger of confounding culture with learning and wisdom with knowledge.

Mr. Merwin's recent arraignment of Americans for the vice of gregariousness in his clever paper in the *Atlantic* has placed us all under obligation. But none have greater cause to heed his words than students, teachers and professional men. One of the prime objects of vacation for such persons ought to be change of environment. Is it not a trifle absurd, therefore, to insist upon taking the old environment of books, work, people with one into new quarters? The law of environment in such matters is similar to that of gravitation. Its influence varies inversely as the square of the distance. With a German grammar or a Hebrew lexicon in the same room, a professor next door and a lecture-room around the corner,

The old green glamour of the glancing sea, a mile away, is at sad disadvantage.

Of course we all recognize the delight of reading old books in new surroundings. I recall with utmost vividness reading St. John's Epistles one Sunday afternoon in a vast wilderness, while my dogs chased real or imaginary jack-rabbits through the sage brush and my ugly revolver butt now and then thrust its significant form between my eyes and the sacred page as I lay stretched out under a rock. Nor will I soon forget the keen delight with which, after groping my way by compass through a winter's storm to the only shelter within many miles, I laid by rifle, boots and spurs to stretch tired limbs by a meager fire and read. The book was Mr. Lecky's *History of England*, the chapter the twenty-second, and its intrinsic interest was heightened by thankfulness that I had barely escaped a night in some weird cañon, with no company but my horse and such stray wolves or other prowling beasts as might pass by. There came at evening a lesson in rude Spanish from a Mexican shepherd.

Now if all vacation schools were conducted upon the above principle this humble article would never have been written. But alas! I am fain to fear that in time even the cañons of the Rio Pecos will be found out, and the charm of their infinite desolation will vanish when the Llano Estacado Chautauqua shall have been established and the voice of the professor is heard in the land.

Heaven forbid that even in jest any unworthy word should be spoken concerning Summer School or Winter Reading circle. Only let us remember that a day is not necessarily wasted, even though we fail to conjugate a new verb or to grapple with the latest sociological enigma.

## THE CONGREGATIONAL EXHIBIT AT THE FAIR.

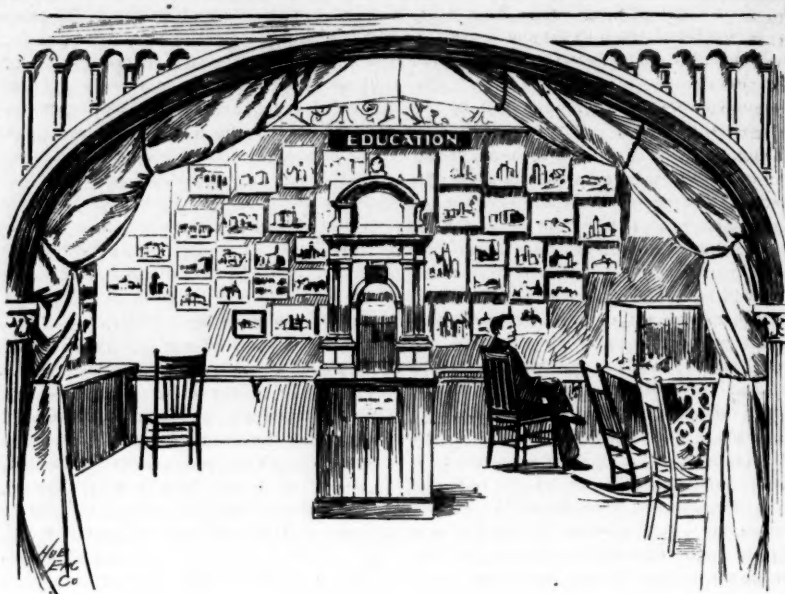
The religious section of the World's Fair is broadly divided into Catholic and Protestant divisions. The former is more properly named an educational exhibit, since it is mainly designed to show the methods and excellence of the parochial school system. The Catholics have almost boundless space for their exhibit in the southeast section of the great gallery, where they come into immediate competition with the public school displays and the extensive showing of universities and colleges. It is needless to say that the tone and color of nearly all this parochial school work is distinctly ecclesiastical and intended to advertise the church favorably. It would be unfair not to acknowledge that this denomination has shown its usual consummate wisdom in seizing the opportunity to magnify its office and work in the eyes of the multitudes. It is for educational experts to pronounce upon the real merits of their exhibit.

The Protestant section is at the farthest possible remove from the Roman Catholic, being found at the northwest side of the gallery. This is an unfortunate arrangement, both as respects the convenience to observers and the making of proper comparisons. However, the contrasts are strong and salient enough to be visible or memorable across the half-mile of space between them.

In the Protestant quarter are grouped together the principal interdenominational benevolent societies, as the Bible Society, the Tract Society and the Peace Society, also the Young Men's Christian Association and the Young People's Society of Christian Endeavor. These all have admirable and instructive exhibits. Visitors in great numbers are made welcome to the inviting reception spaces railed off from the aisles.

An agreeable sensation of homelikeness and of denominational pride, as well, is awakened by stepping over the portal leading into the sanctuary of Congregationalism. The first thought is how unobtrusive the furnishings, how unchurchly the whole appearance, how bright and cheerful in its simplicity. The view presented herewith of the entrance, which is ten feet wide, shows the curtains, which are let down on Sunday completely closing the room, and fastened on the outside of the curtain a large sign, in bold, black letters, says: **CLOSED ON THE LORD'S DAY.**

On the panels outside either side the entrance arch are large portraits of Rev. John Davenport and Rev. Thomas Hooker, done from the celebrated statues by St. Gaudens of those early Congregational worthies of the New England colonies. Once inside several striking objects claim instant attention. At the place of honor in the center of the room stands an exact but miniature copy of the stone canopy erected over the original Plymouth Rock, and within lies a moderate-sized "chip of the old block." This is not meant to be disrespectful to such an ancient and veritable relic. To have it in Chicago and to keep it here is no less glory than as though a piece of the wood of the cross or a patch of the holy coat of Treves were deposited in the same exhibit. Perhaps the next attraction demanding notice is a model of the First Con-

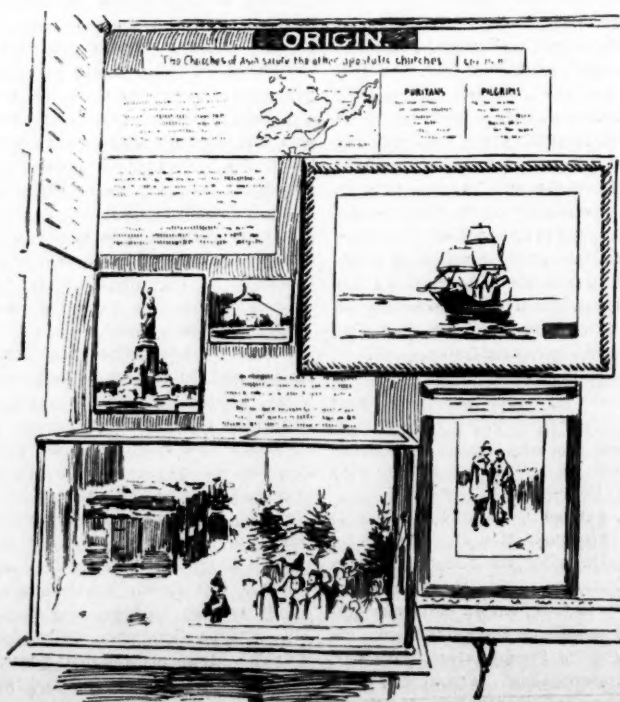


gregational Church on the hill at Plymouth. Especially would the Cornerers in the *Congregationalist* exclaim with delight could they see this toy-like picture of going to church on a winter's Sabbath morning in the year 1621. Inside a glass case is the flat-roofed square log church, with small cannon ranged on top to defend the Pilgrims from the Indians. Several tiny figures (really dolls in disguise) are clad in the old-fashioned costumes of those times and appear about to climb the hill on their way to church. There are Governor Bradford, Elder Brewster and other good Congregationalists, besides wives and little ones, all of them looking well pleased with their lot and happy in going to church, if we may so interpret the doll expression of the nineteenth century which looks out of the Pilgrim garb.

Nearly over it hangs a fine oil painting of

the Mayflower at anchor in Plymouth harbor, by W. F. Halsall, one of the best marine artists of our country. The scene pictured is, perhaps, the more impressive because not a human figure appears on the canvas. Only the weather-beaten bark, which has borne its precious freight to deposit it on a wild shore, rides peacefully there, as if never a storm could molest it, the calm of victory resting upon its tall masts and furled sails, while the reddening, westerling sun leaves its farewell benediction upon so successful a voyage. Other pictures characteristic of Pilgrim and Puritan times adorn the walls. The selection made reveals excellent appreciation of what is artistic and noteworthy in such a collection.

The south wall is entirely devoted to a grouping of college and seminary buildings. "good old Yale" holding the conspicuous and honorable place of great-great-grand-





mother to a noble line of Western institutions of learning hardly less distinguished than Yale for thoroughness of scholarship and the eminent service they have rendered to the church and the world. A placard announces that Harvard was founded by a Congregational clergyman. The representation thus made of the higher education work is necessarily incomplete, for there would not be space enough to exhibit photographs of all the buildings of all the colleges and academies were they to have the four walls to themselves. But there is one picture for each institution, and the effect is magnificent for what it tells and what it suggests.

On the east wall there is a display of maps and statistical charts eloquent in their array of facts and figures, that will not lie, of the wonderful workings of Congregational elements in the home and foreign departments of Christ's kingdom. It does not stand out prominently as yet that the seven missionary societies quite dare to drop the initial A. and adopt the denominational C., so that all the world may run and read that it is the Congregational Board of Foreign Missions, or the Congregational Missionary Association, as well as the Congregational Home Missionary Society, or the Congregational Church Building Society, whose names are known in all the churches.

It is out of the question to set forth in a letter any part of these invaluable data gathered and collated by specialists. Notebooks must be taken out and made use of on the spot to serve for many a future monthly concert or Christian Endeavor missionary meeting. In all likelihood a souvenir booklet will be published soon containing the choicest account of this, along with historical items and statistical tables which will prove of inestimable use. From the numerous printed statements on the wall these few pregnant sentences are copied: "Congregationalism gave the United States its first church, its first Thanksgiving Day, its first church organized, the first council, the first public school, the first college (Harvard), the first missionaries to the Indians, the first missionary society, the first Sunday school, the first home missionary societies and foreign missionary society." "Congregationalism gave the form of government in the United States to town and State and nation." "Congregationalism gave to Japan its first university, the Doshisha. It has given to the world the Evangelical Alliance and the Young People's Society of Christian Endeavor."

Enough cannot be said in praise of the National Council committee, with Dr. J. G. Johnson as chairman, who in face of appalling and vexatious hindrances, owing to the unsettled state of the Sunday closing matter, went on with their preparations, having secured the efficient help of Rev. G. A. Hood, field secretary of the C. C. B. S. He has had the able coadjutorship of many professors, librarians and archaeologists, who have searched and sifted the original sources in order to furnish *multum in parvo* knowledge of Congregational church life which it would require long years of individual reading to secure. An hour's stay in this exhibit will prove an abiding benefit.

At the right of the entrance to the exhibit the wall space is adorned by a large

oak frame which holds a most honorable treasure for our denomination, nothing other than the *Congregationalist*, with its ancestry back to the "origin of the species." This interesting exhibit bears for its title *The Evolution of a Religious Newspaper*. The series of eight papers begins at the bottom with a yellowish copy of the *Boston Recorder*, Oct. 12, 1822, Vol. VII. Nathaniel Willis was then its proprietor. How much one can read between the lines as to business methods seventy years ago in the notice to subscribers: "Price \$3.00 a year payable in 6 mos. \$2.50 in Advance. Every 11th copy to agents gratis." The first page of this issue is almost entirely devoted to foreign missionary matters, showing how this cause was at the front even then; but, to tell the truth, it was "clipped" or copied matter, not a report at first hand of American enterprise in missions. The next issue shown is a decade later, Jan. 11, 1832, and, singularly enough, its initial article is entitled *The Christian Sabbath*, no doubt full of sound doctrine as the fathers held it before these degenerate times had begun to speak disrespectfully of "a Puritan Sabbath."

The paper bearing date June 21, 1850, is first to declare itself the *Congregationalist*. Galen James and E. W. Fay are the proprietors. It is a generous blanket sheet. Four names (mostly hidden) divide editorial honor, the first of which, if initials mean anything, must be the name *facile princeps* of Prof. Edwards A. Park. Associated with these four is a corps of eminent contributors, a list in itself worthy of a place in this World's Fair exhibit of Congregationalism. What a historical hint at the controversy in New England a half-century ago does the published motto of the *Congregationalist* first issued reveal! "Unto the Son He saith, Thy throne, O God, is forever and ever." A year later another step in the newspaper evolution appears in the *Puritan Recorder*, with Woodbridge, Moore & Co. as owners. Then follows a leap of fourteen years to 1865, the end of the Civil War, when Rev. E. P. Marvin was the editor and proprietor. The issue dated 1868 shows the consolidation of interests in the double name the *Congregationalist* and *Boston Recorder*. This combination came under the business control of W. L. Greene & Co. as at present. The remaining two copies at the top simply indicate how a paper changes as modern facilities become available. The new magazine form is fittingly adorned with a portrait of Dr. H. M. Dexter.

Looking over the shoulder as you depart, a farewell glance falls from the benignant face of Rev. Jeremiah Porter, whose portrait is on the right as you go out. To Congregationalism, in the person of Dr. Porter, belongs the honor of furnishing the minister or missionary who organized the first Protestant church in Chicago. Of course it was Presbyterian and a Sunday or two ago celebrated the sixtieth anniversary of its organization when Chicago was a frontier post, having 300 inhabitants. But if Presbyterianism got ahead then it is the turn of Congregationalism now, for the former has at present forty-four churches in the city while the latter numbers fifty-five churches.

Taking the exhibit of Congregationalism as a whole, it is the condensed, compact story of a wonderful church and its wonderful doings during the greater part of three

wonderful centuries. Here, as by a *coup d'état*, "the churches of Asia" salute all other apostolic churches in all lands. It is indeed a glorious record of "first things" which God hath wrought through "the feeble things" he chose at the beginning. It is now laid upon the Congregational churches to enter upon and do "the greater things" predicted and required by Him "who is head over all things to the church."

Q. L. D.

#### DOANE COLLEGE COMMENCEMENT.

The baccalaureate sermon by Dr. S. H. Howe of Norwich, Ct., was a chivalrous plea for higher ideals—physical, mental, moral and especially spiritual. Love, service, sacrifice must have large place. The highest legal requirement of the olden time, "Thou shalt love thy neighbor as thyself," becomes for us in the new order of higher spiritual growth, "Thou shalt love thy neighbor better than thyself." The address to the Christian Associations by Rev. W. O. Weeden of Upper Montclair, N. J., emphasized the value of organized effort in securing needed reforms. The subject, Associated Christianity and National Life, was well timed. Both sermon and address were very scholarly, suggestive and uplifting.

There were the customary literary and social entertainments. Fifteen students graduated from the preparatory department. One diploma and four certificates were awarded for proficiency in music. There were nine college graduates, of whom five received the degree of bachelor of arts and four that of bachelor of science.

The past year has been one of marked advance. Classes in college courses have been larger than ever before. Valuable additions were made to the library and to the equipment in chemistry, physics and astronomy. The treasurer's report shows a better financial condition than in any previous year. In Nebraska churches, Sabbath schools, Societies of Christian Endeavor and a large number of individuals have given generously. In the East the College and Education Society and many other kind friends have rendered noble aid. In consequence of this there has been enlargement in several departments, current expenses have been met, a debt of \$4,500 has been paid, and the permanent funds have been increased by \$12,600. These permanent interest-bearing funds now stand at \$65,500.

At the annual meeting of the trustees the preparatory department was more fully separated from the college, and it will henceforth be called the academy. Two new trustees were chosen from the body of the alumni, and provision was made by which the alumni should annually nominate two of their number. A committee was also appointed to formulate a plan by which the Congregational churches of the State should be brought into closer connection with the governing board.

The outlook was never brighter. At the same time the needs of a growing institution were never greater. Large bequests seldom, if ever, fall to the new college in a frontier State. At least one generation of pioneer college builders must give themselves to hard work without hope of any pecuniary reward. The interest of \$65,500 and the meager tuition of \$20 per annum for each student will not secure generous support, to say nothing about growth. The one hope of these college builders is that those who appreciate their work will continue to accord that kindly aid that has always characterized the patrons of Doane College.

D. B. P.

No man is really interested in the church who only receives and does not give.—Rev. James Salkner.

## The Home.

### AUNT MIRANDY SPEAKS.

BY MRS. MARGARET E. SANGSTER.

[Apropos of the Columbian Exposition and the Sabbath.]

Since you kindly ask me, neighbor,  
My opinion of it all,  
I will speak out, plain and fearless,  
Seein' that I feel a call.  
This new trampin' down the Lord's Day,  
Takin' it for secular use,  
Looks to me, a thinkin' woman,  
Just a sort o' devil's ruse.

Talkin' o' the *workin'* people,  
Where this camel's pushed his head  
He is bound to push his body,  
Makin' paths their feet'll tread.  
Savin' them a bull day's pleasure  
Once in seven, as sure as fate,  
Means they'll find that seven days' workin'  
Yet will clamor at their gate.

Talkin' o' the *drinkin'* people,  
They that make the frequent stops  
On the train that's bound to ruin,  
Haltin' at the liquor shops.  
It is mission work, I grant you,  
Goin' after such as they,  
But I hardly think we'll do it  
Beatin' down God's holy day.

If the tears o' little children,  
If a sweet wife's breakin' heart,  
Won't reform a man, it's triffin'  
To expect a peep at art,  
And a tune or two on Sunday  
From a flute or violin,  
Will allure him back to duty  
And entice him out o' sin.

Talkin' o' the *drinkin'* people  
And the ones who go astray,  
Lettin' down the bars will never  
Keep such wanderers in the way;  
Not a glass the less for toppers  
Will be sold for all our pains,  
When the money-changers reckon  
Up their clinkin' golden gains.

There's a fashion come about, sir,  
To give art the biggest show,  
Writin' it in blazin' letters  
At the top of every row,  
And the whirligig o' progress,  
Turnin' backward with a creak,  
Sets us down, right hard and jerky,  
Somewhere near the ancient Greek.

Now this land was bought for freedom,  
Paid for fully; blood and tears  
Sealed the contract for all ages  
In the first heroic years,  
When the Pilgrim fathers furrowed  
First the stubborn, sturdy soil,  
When they rested every Sabbath  
From their stern, relentless toil.

'Twas their *faith* that bore our burdens,  
Caught the vision and the gleam,  
Wrought for throngs of children's children,  
Rowed our country's ship up-stream,  
Built a spire on every hilltop,  
School and church together planned,  
Till, God's favor on their strivin',  
Here there grew a mighty land.

Grew in strenuous self-denial,  
Grew in fearin' God above,  
Servin' Him with even justice,  
Goin' hand in hand with love.  
Six days for our work and play, sir,  
One day only out of seven  
Spent in loyal praise and prayer, sir,  
Findin' out the path to heaven.

And I tell you I am sorry,  
Sorry to my old heart's core,

That the Sabbath-scornin' nations  
Bring their influence to our shore;  
Cheat us with their shallow lyin',  
Tempt us with our love o' gold,  
Till we shame our fathers' teachin',  
In dishonor waxin' bold.

Lose the name the fathers left us,  
Learn to break our plighted word,  
Learn to slight our honest bargains,  
Heedin' neither law nor Lord.  
*Fin de siècle* you call it?  
I, a thinkin' person, choose  
Just to call this Sabbath-breakin'  
Satan's latest modern ruse.

Three million children born annually of drunken parents, half a million born idiots and three hundred thousand born deaf, dumb, or blind! Such are some of the startling facts discovered by social scientists in their effort to explain the vitiation of the human stock, which is slowly but surely taking place in the midst of our boasted civilization. What are the underlying causes for these badly-born children and how can this race deterioration be checked? These and similar questions touch the most vital point in our national and social life, and any attempt to answer them wisely ought to enlist the hearty interest of every thoughtful person. A gentleman in New York, who feels that the sacred duties devolving upon parents cannot be properly discharged without special education, is arranging for courses of parlor lectures with a view to a scientific study of the whole subject. This is a development of the idea which Dr. Dike and others have advocated strenuously for years and, if rightly managed, is capable of producing most desirable results.

The question is sometimes asked whether busy house-mothers ought to cherish aspirations or ambitions beyond their home duties. There is no plausible reason why a woman should smother her aspirations because her hands may be tied at the present time. It has been proved too often to be disputed that a good housekeeper may be a literary woman at the same time. The women with the busiest hands are often those with the busiest brains. Many a touching poem that has blessed the world has sprung from the full heart of some mother whose days were so occupied that she could not find time to pen her thoughts until her children were in bed. Aspiring women with limited environments need much patience while they wait for the time to come in which they can carry out their cherished plans. But, keeping their aim in view, they often overcome all obstacles and achieve success. The ambition should be a laudable one, such as intellectual development, or literary achievements in which the aim is to benefit others, otherwise the mind will be dwarfed by selfish motives and personal gratification.

### WOMEN PHYSICIANS.

BY MARY F. HOBART, M. D.

Twenty years ago it was difficult for a woman to practice medicine, and it was still harder to study medicine. There were few medical schools which would admit a woman student. In those days only young women of great determination, and with a love for the profession which overbalanced every other earthly desire, had courage to

face the opposition there to be encountered. Now brave women, who were pioneers in the work, have made the way easy for those who wish to follow in their footsteps. They have quietly insisted on having the same educational advantages as men. They have carried themselves with such dignity, their professional work has been so scientific and efficient that they have overcome, to a great degree, the earlier opposition to woman as a physician. We are still so few, however, as to be subjected to severe criticisms in our calling, and it is more than ever important that the profession should not be undertaken except by earnest, unselfish and thoroughly educated women. For these there is plenty of work, and there is a chance of self-support for themselves and their families.

The schoolgirl looks forward to some career, What shall it be? The medical profession looks inviting; it promises a good income; she decides to become a doctor. Let me talk to those who think that the doctor's life means simply driving a pretty horse from door to door, making social calls on this family or that, relieving headache with a powder or curing colds with a few quinine pills. It means more than this. It means years of close application to study. It means years of hard work before either a reputation or a decent living can be acquired. It means utterly unselfish devotion to your profession, holding yourself in readiness day and night for any call. It means, to the successful doctor, a sacrifice of home and friends and personal pleasure. It means constant contact with pain and suffering and with the discouragements which they entail. It means holding a precious life in your hands—to fight for it and keep it, to fight for it just the same and fail, perhaps, in the end to save it. Think well of this, young women, before you enter on a work of such magnitude and responsibility.

Among the requisites for a good physician may be reckoned a strong physique, a love for humanity, the best preparatory education your country can afford, a good course of medical study, superior clinical advantages after graduation and some income, independent of what you may earn, in the first few years of practice.

How to begin to be a doctor. In the private or public preparatory school which you may attend secure the surest foundations in classics and literature, in the higher mathematics, languages and natural science. All these branches discipline your mind and ripen your judgment. From the preparatory school you enter college, where the same studies may be pursued, giving preference always in this higher course to natural science—chemistry, physics, botany, biology and zoology. At present a rigid examination is required from all applicants to the medical school who have no college degree. The day is near at hand when examinations will not be accepted as a substitute for the university A. B. The new medical school soon to be opened to both sexes at Johns Hopkins University will require the A. B. before matriculation can be secured. Good medical schools are now open to women in New York, Philadelphia and Chicago and women also share the advantages with men at the University of Michigan at Ann Arbor. The college course covers four years in



nearly all these schools. It involves hard work and the closest application. Women of inferior mental or physical powers soon fall out of the ranks. The first two years are generally spent in the laboratories of the anatomical, physiological, chemical or histological departments. The last two are mainly devoted to clinical lectures and practical work.

At the end of four years on passing satisfactorily a final examination a medical diploma is awarded. Some graduates feel obliged to enter at once upon practice, but soon find how little they can accomplish without some experience. It is better, therefore, to seek positions as internes in the various hospitals which open their wards to women physicians. This hospital work usually covers one year and offers advantages in practical medicine, surgery and midwifery. At the end of this time the earnest young doctor, in spite of the advantages she has had, usually feels less self-reliant than on the day of her graduation, and is eager to avail herself of the advantages offered at the famous clinical centers of Europe or by the numerous and excellent post-graduate schools in the large cities of this country.

The course thus marked out covers a period of six years, provided no interruptions occur. Most of the medical schools are situated in large cities where living, even with the greatest economy, is costly. An income of \$800 will enable the student to pursue her course with real comfort, allowing some luxuries in books and apparatus and the entire rest of a summer vacation. Five hundred dollars a year, with severest economy, will cover college and vacation expenses. With less than this the student must subsist on starvation diet, which means physical breakdown, or do outside work, which conflicts with her medical studies. In nearly every college there are partial scholarships for needy and deserving students, and those who intend going out as missionaries get generous reductions on all fees.

Having fulfilled the educational requirements, what field is open to the woman physician? She may build up a good private practice in any town or city of our country. She will fill positions commanding a good salary in hospitals and insane asylums. She will occupy professorial chairs in the various medical schools. She will take charge of hygiene and physical culture in women's colleges all over our land. She will work on the highest plane of scientific achievement. She will have at her heart the best interests of suffering women and children, and they will seek her aid and counsel in sickness and health. She will have the widest range for her sympathies and the amplest opportunities for charitable work. She will embody in her life the lines of Whittier:

Beside the unveiled mysteries  
Of life and death go stand,  
With guarded lips and reverent eyes  
And pure of heart and hand.

So shalt thou be with power endued,  
From Him who went about  
The Syrian hill-sides doing good,  
And casting demons out.

That Good Physician liveth yet  
Thy friend and guide to be;  
The Healer by Gennesaret  
Shall walk the rounds with thee.

—Whittier.

Each one of us is bound to make the little circle in which he lives better and happier. Each of us is bound to see that out of that

small circle the widest good may flow. Each of us may have fixed in his mind the thought that out of a single household may flow influences that shall stimulate the whole commonwealth and the whole civilized world.—

Dean Stanley.

### CHILDREN AS HELPERS.

BY KATE UPSON CLARK.

Some of the most pathetic stories in the world's literature turn upon the abuse of children and the way in which heartless parents and guardians compel them to work, but far more frequent in the walks of life most familiar to us is the mother who says that it is "a great deal more trouble to teach the children than it is to do the work herself."

She forgets that trouble taken in that way is taken once for all time. A girl or a boy who really knows how to do any kind of work well will remember that knowledge indefinitely, and will generally be ready to use it on the principle that we all like to do what we can do well. When the motive of helping an overworked mother is present also, it will be a very hard-hearted child who will not try to do his best to assist her.

A mistaken fondness for her children is often at the root of a mother's failure to teach them how to work. She wishes to spare them the drudgery which has fallen to her own lot, and she has a vague notion that if she does not teach them how to perform it they will, in some mysterious way, escape it, or she fancies that they will love her better for her leniency, or she glories in the martyrdom of her "self-abnegation," or she wishes to save their hands from the marks of labor, and may even surmise that a certain aristocratic delicacy may be imparted to their features by keeping away from the heats of the kitchen. Whatever her theory may be on the subject, when a woman is seen to make a household drudge of herself while she has children, be they boys or girls, who are old enough and strong enough to learn to help her, she subjects herself to proper criticism. She is kind neither to them nor to herself, and she is distinctly to blame if a stepmother has to take care of them in the end.

In the first place, the training of a child to do some drudgery every day as a part of the regular work for which he is responsible is a valuable means of discipline to him. Whatever knowledge he has to acquire in learning it is no despicable addition to his information, and if he is doing his work in order to spare his mother's strength the consciousness of that alone is calculated to awaken the noblest emotions within him, while the fact that he does not know how to work will never save him from poverty. It is much more likely to bring poverty upon him.

In the second place a mother has no right to systematically spoil her children in the hope of winning more love on account of her indulgence. It is sometimes necessary to sacrifice ourselves for others, and no soul which has a spark of noble fire will hesitate in such an emergency, but it is doubtful whether it is ever right to do this in order to make ourselves beloved. Is it not a higher principle to do what is right and noble and to let the consequences take care of themselves? Especially should it be the first aim of every mother to so train her

children that they shall be unselfish and helpful to others and that their best powers shall be most highly developed. The dread that their children may not love them is at the bottom of much of the lax discipline and foolish fondness of mothers. She would be a monster who would not desire her children's love, but unworthy and time-serving expedients will not gain the love best worth having. Children cling and appeal to a petting, excuse-making, indulgent mother, but their highest and deepest admiration and affection will go forth in their maturer years to the mother who wisely planned for their ultimate happiness, who insisted upon providing them with useful employment and upon their showing consideration for others, who gave them early and thoroughly, by that daily "line upon line," the knowledge of those homely arts upon which the comfort of a household depends, a knowledge which is of universal application and liable to be needed even in the most fortunate life.

Thus every child should know how to cleanse dishes daintily, how to dust a room deftly and neatly, how to make a bed, to set a table, to fill glasses, cut bread and butter, sew on buttons, clean doorsteps and sidewalks, kindle a fire and do simple cooking.

"O, I've had enough of John's making beds!" exclaimed an impatient mother. "He heard Harry Smith say that he made his own bed every day, so John thought it would be sport to make his. He fancied it was going to be a great help to me. I wish you could see it. I'm thankful that I don't have to sleep in it."

It is seldom that the most skillful child will make what the old ladies used to call a "harnsome bed," but in these days of mattresses and springs any boy can make a bed comfortably and so that it has a tolerably neat and smooth appearance. Only insist that every morning all the coverings shall be completely taken off and hung upon chairs until they are sufficiently aired. Then make the bed with the child for several mornings, calling attention to the little niceties which you observe in the tucking and arrangement of the different parts (continuing to make it with him or her at odd times as often as you can find it convenient) and then let the operation go on as best the young experimenter can manage to do it. Every manly boy will rejoice that he can thus save his mother one "chore," and it goes without saying that a girl should always make her own bed, no matter how wealthy her parents may be. Solomon's model woman, rich and sumptuously clothed as she was, ate never the bread of idleness.

It is true that the teaching of children is not easy. Even harder than the mere teaching is the following them up to see that work is done at the proper time and as taught. But if right principles have been inculcated in a child—that it is just as bad morally to half do a piece of work when one knows better as to tell a lie—and if his conscience and his love for his parents have been properly developed, and, above all, if system and order are regarded in the general management of the home, then a few weeks of training will introduce a new and efficient helper into the family. A child once made master of a certain share of the household work, one which is suited to his capacity and for which he clearly under-

stands that he is responsible, is a mine. His legitimate pride is developed, his hand has gained a new skill, he is so much better prepared for life, his emotional nature has found a wise outlet, he has become more unselfish—in short, he is a higher human product than he was before.

Mother, never say again, unless you wish to condemn yourself out of your own mouth, that it is more trouble to teach your children to work than it is to do that work yourself. Some people who cross the Brooklyn Bridge every day of their lives pay their fare on each trip. Others buy tickets by the package, thus saving a half-cent on each ticket and much time and strength. This in years must amount to a serious loss—and it is irretrievable. This is a faint and inadequate illustration of the folly of hard-working mothers in not teaching their children to be helpful in the conduct of the common home.

### USE AND ABUSE OF BICYCLES.

BY C. D. UNDERHILL, M. D.

Primitive mankind maintained existence by means of physical exertion, mental power being used only to direct such exertion. Today the opposite is largely true, and as a natural result such ills as are caused by insufficient muscular effort are prevalent. Among these diseases are rheumatism, neuralgia, "nervousness" and "that tired feeling," all so woefully common in these days.

Now the human body is merely an apparatus in which various forms of food or fuel may be transformed into energy or heat, and in order that this transformation may take place successfully certain conditions are necessary. Food must be taken in sufficient quantities; it must be absorbed, assimilated, burnt up as far as may be, and the waste thrown off. To take food there must be a good appetite; to absorb and assimilate food the digestion must be good and the circulation strong; to burn it up the lungs must be sound and well used; and to cast off waste the lymphatics, lungs, kidneys, skin and bowels must work well. In persons of sedentary employment there is a tendency to interference with the proper performance of these functions, and it is slowly dawning upon civilized mankind that such persons must do physical work. Physical exercise is work. Tired mental workers often need exercise more than repose, or in other words *for mental workers physical exercise is rest.*

Experience has shown, however, that some inducement other than increased comfort must be offered ordinary mortals to persuade them to take exercise. Most people have legs but will not walk, because walking offers neither sufficient stimulus nor entertainment. Bicycling offers both of these. The element of danger in taking a "header" having been removed by the perfection of the safety, many people have availed themselves of this delightful exercise, and latterly many women have taken unto themselves wheels and reaped great advantage thereby.

Bicycling is no better exercise than walking, as it calls into play no more muscles. But for most persons it is more exhilarating and more interesting. Longer distances may be covered for an equal expenditure of time and energy, and thus new spots may be visited, new scenes viewed, new information

added to one's store. This element of variety in bicycling is one of its attractions. Moreover, such excursions are a valuable means of education, cultivating the powers of observation and a love of nature. I have heard wheelmen say that they never before realized how beautiful was the country around home—in fact, that they had never seen it. If this were the only good result from riding the wheel it would be worth all the trouble and expense involved, for, other things being equal, he is the better man and she the better woman who can appreciate the wondrous beauty or penetrate the delicate mystery of God's handiwork in this good old world of ours.

Looked at from a physical point of view, the advantages of bicycling are many. It fills the work requirement. The brisk and thorough use of many sets of muscles helps push along the waste products which may have accumulated in the lymphatic vessels or spaces and which are pregnant with evil to the physical economy. Such waste products are hastened into the general circulation. The circulation itself is directly stimulated and the respirations are deepened. These two results, in the presence of fresh air, mean a thorough oxidization, or cleaning, of the blood as it passes through the lungs. The circulation is also indirectly stimulated by the increase in tone of the blood vessels, especially the veins, by the added firmness of the muscular pressure upon them. The briskness of the exercise will usually produce copious perspiration, which, in the rapid movement through the air, soon evaporates, leaving the skin free and porous, thus enabling it to fulfill its dual function as an eliminator of waste and a regulator of the bodily temperature. These results all tend to aid digestion and promote a healthy appetite. The use of a part, moreover, calls for an increase of blood-flow to that part. Thus the tired, overworked brain of a clerk may be relieved by a withdrawal of blood to other parts and a half-hour's ride may overcome the evil results of a day's work in a stuffy office or shop.

Theoretically, bicycling is a healthful exercise, and I have seen many persons in poor health much benefited by the judicious use of the wheel. But there is something to be said on the other side. No person with either organic or functional heart disease should ride a bicycle, as it increases the work of an already weak organ. Any tendency to epileptiform or other convulsions or to fainting makes this form of exercise exceedingly dangerous for obvious reasons. In women, especially, disturbances may be present which will be seriously increased by cycling, and before undertaking it the advice of a competent physician should be sought. I am of the opinion that neither boys nor girls should ride the bicycle for several reasons. In the first place, if left to themselves, they will take sufficient exercise. Secondly, there is a tendency to a rounding of the shoulders and a contraction of the chest which is emphasized in very young folk. Thirdly, they are prone to overdo the thing, and, lastly, they are much more likely to meet with accidents to themselves or cause injury to others, due to a lack of judgment. In these opinions I am supported by many physicians, and authority might be quoted for the dogmatic

statement that no one under fifteen ought to ride a bicycle.

To even a casual observer many grave faults in the method of riding are evident, chief among them being a marked tendency to bend the back and contract the chest. This is all wrong and entirely unnecessary. It is due either to an improper adjustment of the saddle, handles and seat in reference to each other or to a foolish desire to gain speed by pulling up on the handles, thus getting a sort of counter-pressure. After no little investigation I am sure that a slight leaning forward from the hips is all that is necessary on any good machine which fits the rider. The back itself must be straight, else the evil result cannot be too strongly stated. The slightest disposition to round shoulders must be avoided, otherwise bicycling has no advantages, for in such a position full breathing is a physical impossibility. The principal trouble is that the handles are generally too low; this, however, can be corrected, for the handles are adjustable. See to it that they are right.

Long rides are not advisable unless carefully prepared for. A holiday spent in a ride three or four times the usual length is better spent at home. "Speeding" is unnecessary and harmful for many reasons. It always means over-exertion. The tendency to "humping" the back is much increased at the very time when breath is needed. A leading bicycle manufacturer told me that he thought the stooping habit had largely arisen from aping the racers who ride thus to gain speed. Accidents are much more probable while riding fast than at any other time, due to the momentum gained and the fact that when bending over the vision in front is interrupted. I have seen several accidents to bicyclers or caused by them and in every case the rider was speeding.

To recapitulate: bicycling in moderation is a healthful and invigorating exercise, especially for brain workers. Before undertaking it be sure you have no disorder which will be aggravated by it, and if you are in doubt consult a physician. Be sure your machine fits you—that the handles, pedals and saddle are at proper relative heights—the manufacturer of whom you buy ought to advise you in respect to this. Do not take too long rides. Sit erect and watch where you are going. Do not "speed," especially in town. On no account ride on the sidewalks, as it is against the law. Remember that you must look out for pedestrians, not they for you, and that if you are careless you may some day find yourself the remorseful cause of a sad accident.

### FISHES AT THE FAIR.

BY HELEN MARSHALL NORTH.

In one building of the great exposition there is sure to be found a group of children and young people. Many of their elders, too, spend hours here, for which their consciences afterwards trouble them unless they have many days to devote to sight-seeing. This favored spot is the Fisheries Building and the most popular section is that given up to the aquarium. In few places in this country are fish so well arranged for exhibition as here.

Imagine yourself walking through a wide corridor, on either side of which, reaching



to the low ceiling, are huge glass cases filled with water, growing plants and all sorts of sea creatures. The light shines from above so clearly that you can tell even the expression on the face of a fish. If you have never studied these expressions there is a curious and interesting field before you. Here is a sand shark with a fine row of teeth and a mouth that apparently never shuts. You watch him moving gracefully through the water with his long and complicated system of fins and tails, but that cruel, fiendish-looking mouth never closes and the strong teeth are always ready for any bite that comes in their way. Across the way is a case of bur fish. They are handsome fellows with backs much like a chestnut bur and great, deep, peacock-blue eyes, bluer than any eyes that you ever saw. The mouth is shaped like a narrow, right-angled parallelogram in your geometry, only it is turned down a little at the corners, which gives the gay fish a solemn, Gummidge-like expression which is very amusing.

The lobsters appeared to realize that they were on exhibition the day that I saw them. One was supporting himself on two of his legs, or whatever those long clawed appendages are called, and apparently brushing his whiskers with two others and looking at a group of small boys standing directly in front of his glass house. The boys grinned and I fancy that the lobster did the same as he went on with his funny toilet performances.

The case of yellow perch suggests Sing Sing, or some other State prison, at once, for every fish of them has a suit of broadly-striped yellow and green, and you wonder if there is an honest perch among them.

The funny shovel-nosed sturgeon and the long-nosed gar, which, with the best intentions in the world, must always be poking his nose into other people's affairs, the queer little dog fish with four legs and feet and the lively fiddlers cause the children to shriek with laughter at their funny ways and strange expressions. When the huge "Brer Tarrypin," who lives near the shark, paddles his way up and down the tank with his flounced paws or claws and an expression as if he had lost his last friend everybody laughs. Perhaps their mouths look so queer because they have to be thinking about fishhooks so much of the time.

The speckled trout and the rainbow trout, changing their colors from blue to green and from green to silver, are almost as lovely as the great family of gold and gold and white fish near by, and we must not forget to look long at the beautiful sea anemone grotto. A pretty fancy in one of the tanks is a little house built under water of stone with an arched doorway. When a fish comes along and looks through that doorway he seems to be inviting callers to come in and rest a while.

Great starfish, enormous, clumsy horse-shoe barnacles, blue crabs, pike and almost every fish that you have ever heard named are to be seen somewhere in this great building. Out on the columns by the doors and in the arcade the architect has had carved, running all over the surface, long processions of crabs, whole parties of turtles in spiral columns, sunfish and sea urchins; lobsters are on an excursion over the cornices, eels are chasing each other,

and on the capitals jolly bullfrogs are staring at you with wide-open mouths.

It would take too much space to tell you of a third of the treasures in the Fisheries Building. Here are fishing boats from distant countries, some from Norway, all complete with a model of a man dressed in full fisherman's costume and a box of provisions at hand. Great nets, one of them 3,000 feet long, drape the sides of the building in handsome festoons. As I am not on the committee of award I may tell you that the exhibit from the good old town of Gloucester, Mass., of all sorts of fishing things, models of boats, of houses where fish are being prepared for market, etc., seemed to me the best of all.

### TWO LOVERS IN OHINA.

They stand in a bower of roses,  
'Neath the chandelier's soft light;  
I sit in my easy-chair smoking,  
Watching them there tonight.

He's a handsome, gay young fellow,  
With an air of manly pride,  
And he smiles as he looks down fondly  
On a maiden by his side.

She's a winsome little damsel  
In her dainty peasant dress,  
And she looks demurely at him  
And submits to his caress.

In all the time I have known them  
They've never fallen out;  
Her pretty lips, I'm very sure,  
Have never known a pout.

They've known no pang of jealousy,  
No gnawing discontent,  
They've never had a quarrel,  
They have nothing to repent.

They've stood there by that china stile,  
Beneath those china flowers,  
And loved with constant china hearts  
For countless happy hours.

Alas! who does not envy them  
Their life so sweet and staid,  
This Royal Worcester lover  
And his Royal Worcester maid.  
—MacGregor Jenkins, in Godey's.

### JOTTINGS FROM THE FAIR.

An American banner made wholly of fur one of the costly articles to be seen in Russia's exhibit. It is about six feet long by four wide, with the national flag, eagle, shield, arms and motto, *E pluribus unum*. The ground of the banner is royal ermine. The tail of the eagle is of white bear fur and its beak and claws of alligator skin. The shield, which is shaded with moleskin, has its red, white and blue shades represented in colored ermine. Other expensive furs are ingeniously wrought into the banner, making its total value many thousands of dollars.

In one part of the Government Building may be seen a collection of unclaimed exhibits which, for variety, rivals the miscellany in the dead letter department at Washington. There are alligators, snakes, centipedes and tarantulas; pistols, daggers, axes and hatchets; sleigh bells, stuffed birds and rag babies. In one case an owl perches serenely on top of a human skull and in another an Indian scalp is jostled by a china doll.

The cheese industry of Canada is represented by a mammoth cheese in the Agri-

cultural Building. It is said to be the largest one ever made, but its dimensions fall below the one which an eccentric Baptist minister sent from Cheshire to President Jefferson, when he occupied the White House. This weighed 1,600 pounds and was transported to Washington, a distance of 500 miles, in an old-fashioned sleigh. The following Fourth of July there was a grand banquet in a tent near the navy yard and what was left of this immense cheese was served as a part of the feast, at which Jefferson himself presided.

A conspicuous object at the Fourth of July celebration in Chicago last week was the original flag which the American Congress gave to Paul Jones when it fitted out its first naval force in 1775. The owner of the flag, Mrs. H. R. Stafford of Martha's Vineyard, rode in a carriage at the head of the procession and was loudly cheered as she passed along to the platform, on which was erected a pole for the precious relic, called "Old Glory," to be hoisted upon. The famous old "liberty bell" that announced the independence of America was another object of interest. This was decked with flowers by the children and several representatives of foreign nations sent floral offerings for the occasion.

A touching scene one night in the Midway Plaisance was the death of one of the Javanese women. The grief of her little daughter on realizing her motherless condition, thousands of miles away from home, was most pathetic. The body was sprinkled with consecrated water, according to the Mohammedan rites, and two of the oldest women in the village took up the death watch. The work of the undertaker and all the arrangements for burial according to our own customs seemed strange enough to these foreigners, who watched all the movements with sad interest.

Johnny: "Do you say your prayers every night?" Jimmy: "I do whenever I've got to sleep in the folding-bed."

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## CONVERSATION CORNER.



HIS is a cat. It is our Cor-ner-cat. His name is Kitty Clover.

Do you see the clo-ver at the foot of the T? He does not look like clo-ver. He is a Mal-tese cat. But Sarah Noah called him so when she

was a little girl. He is "in the clover" now—stretched out in a rocking chair, fast asleep. I hope he will keep asleep, for a beautiful golden robin has just flown up from the little brooklet on the opposite side of the road, where he has been taking his bath, and seated himself on the fence. I do not know what would happen if Kitty C. should catch a glimpse of him—yes, I do know! Those are the only two failings our beloved cat has—thrift and murder. He will steal a seat in the stuffed chairs or on the sofa and will kill innocent birds for no other reason except to eat them. Perhaps he has no conscience!

But he has a mind—at least, he thinks. In the daytime he asks admission at the library window opening upon the piazza. You should see him jump in out of the cold or wet and march around the room in his joy, rubbing his sides successively against all the legs of my quadruped table, pushing his head against the waste-basket so hard as to knock it over, and on his return trip, with one flourish of his tail, bringing to the floor with rattling clatter the tin paper-cutters which hang at the corner of the table.

At night, if he finds the lights all out, he goes away round the house under my bedroom window, seeming to know that it will be open and that through it his mew can be heard. He does not expect to enter there, for as soon as I answer his call he rushes around to the front door and waits until it is unlocked. Lately he seems to have such faith in my hearing his request that he does not even wait for me to reply, but starts for the piazza as soon as he has mewed! Once last week it was past midnight when he came in. Finding Sarah Noah's door shut he seemed to understand that she was not in her room and immediately went to the farthest room in the top story, which she chanced to occupy that night, mewing loudly until he got in and then purring almost as loud as a hand-organ in his delight. Do not cats remember, reason, think?

It was not easy to get a pencil picture of Kitty "fitted to a T," for when a lady Cornerer kindly called to give him a sitting and he was called in for that purpose he declined to sit! I am afraid, also, that when reduced to the size of our initial he will look small. But he is not small. When he lies down at full length on the floor, putting his claws into the carpet and drawing himself along—we call him "the carpet-stretcher" then—he is just one yard long. He was six years old last St. Patrick's Day. There, I cannot think of anything more to say about K. C. But here is what some one else says:

HOPKINTON, MASS.

Dear Mr. Martin: I am eight years old. I like to read the Corner very much. I have two kitties. One I call Kitty Clover, because

I like the name of your kitty, and the other I name Dandelion. Why was twelve inches called a foot? Was there ever a foot twelve inches long? FRANK A.

O yes; in fact, our ancestors' feet, before tight shoes were worn, were doubtless all a foot long! That was a natural measure of length, just as now we "pace off" a short distance. The nautical fathom (six feet) is from an Anglo-Saxon word meaning arms—i. e., the length of the outstretched arms. When sailing this summer notice the sailors hauling in the log-line and measuring it with arms extended. I learned the same thing one fearfully stormy night many years ago on a French schooner when, in the snow and dark, we got in shoal water. The sailors kept heaving the log, and as they measured the line shouted, *quatre brasse—trois brasse—deux brasse—une brasse et demi* (one foot and a half)—the next report I expected was a bump on the rocks, but instead I heard *deux brasse*, etc., till we were in deep water again. You French students know that *bras* is an arm, and, hence, *brasse*, a fathom.

This is just the chance for the Michigan girl's answer to the Maine girl's question about cat in Latin—see Corner for March 16:

... I find on looking it up that *catus* and *felis* mean cat; *felis domestica*, the domestic cat. I have a friend whose four cats' names are Moses, Aaron, Nebuchadnezzar and Esther. I once had a cat whose name was Salmagundi, and we called him Sallie for short! We have a cat now named after "Taggs" in The Country Fair. Do you know of any good play for a girls' society? CARRIE R.

Why not play hide and seek, or tag? And here is a double-T letter, which shows that cats are cats the world over, whether Kitty Frisk or Kitty Clover!

TREBIZOND, TURKEY.

Dear Mr. Martin: ... We have a little kitty that we bought from the Greek monastery for two piastres. We have named him Frisk, because he plays so much. Every morning he comes to our door and mews to be let in, runs and kisses us, then lies down and goes to sleep. ... JULIUS P.

This note needs an answer, although it has nothing to do with cats:

SHERBURNE, N. Y.

Dear Mr. Martin: May I trouble you for the address of Ned and Frank P. of Kusaie? I have a slight form of stamp fever myself, so can appreciate the feeling of these boys who seldom get any mail. I am too old to be a Cornerer [O, no!], but I read the Corner columns with great interest.

Sincerely yours, H. A. L.

I ought to have answered this under the P initial—"let us have Peace"! I saw, a few days ago, in the Congregational House, Dr. Hyde, who had just come from Honolulu, and he told me—with much interesting information about Hawaiian matters—that the Morning Star had already sailed for the Micronesian Islands and that there will be no other certain chance till next June. And now, curiously enough, while I am writing this, two Micronesian missionaries have come in and say that the Morning Star will bring on her return trip to Honolulu (in the spring of 1894!) the Kusaie missionaries—Ned, Frank, and all. So our letters will meet them at the Hawaiian Islands.

One of the missionaries, seeing K. C., though not knowing our present subject, tells us of a famous cat once connected with the Oahu Seminary. She was pure white, except three black spots on the back, which so much resembled clover leaves that she was named *Kitty Clover*! So with this clause we will come to a pause and end the tale of our Corner cat. MR. MARTIN.

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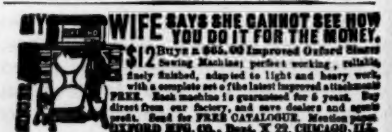
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## The Sunday School.

LESSON FOR JULY 23.

Acts 18: 1-11.

### PAUL AT CORINTH.

BY REV. A. E. DUNNING, D.D.

Paul's work was soon done at Athens. His last address was the one made on Mars Hill. But at Corinth, the next city to which he came, forty-five miles from Athens, he stayed a year and a half. There a strong church was formed. Other churches sprang up around it. Two of the most important epistles in the New Testament were addressed to it. Some of the most effective Christian workers were trained in it. The man who organized it and was its first pastor, not only left most abiding impressions on it, but made its example powerful in shaping the character of many other churches even to this time. The brief outline of his work is given in this lesson and it affords a good opportunity to study and teach what is a model pastorate. Every Sunday school scholar ought to know what may be rightly expected of his minister and of the Christian ministry. We may find here:

I. *Its motive.* It was single. No one could have misunderstood it. He simply sought to save souls. A man gains much in power when he has convinced all men what he seeks. Paul gave his life to that work because it was the object for which his Master gave His life. He said, "I fill up on my part that which is lacking of the afflictions of Christ in my flesh for His body's sake which is the church." In that close fellowship with his Master he found exquisite rewards. No Christian can be permanently unhappy in any place where he is in harmony with Christ's motive.

It was unselfish. With such a message and with the conviction that souls would be saved if it were delivered he did not wait for any human call or till he could secure a pledge for his salary. He could not keep from preaching. "Necessity is laid upon me," he said, "for woe is unto me, if I preach not the gospel." His first step, then, in coming to Corinth was to find work at his trade and his next a synagogue in which he might preach. Those with whom he worked, Aquila and his wife, were soon converted. They saw his daily life and knew its genuineness. So, too, were many who heard him in the synagogue.

Paul affirmed the principle to these very people that it is right for the minister to be supported by those to whom he preaches [1 Cor. 9: 13, 14]. But when he came to them they needed the gospel but did not value it. He so desired to preach it that he was willing to support himself while doing it. After he had won them to love the gospel he waived his right and still supported himself by manual labor that they might realize the more that he sought not theirs but them.

There is a lesson here which needs especial emphasis at this time. Christian workers of all sorts, evangelists, missionaries for city and country, pastors' assistants and Sunday school superintendents are being employed on salaries till it seems to be thought by many that Christian service cannot be expected unless it is paid for, and that those who pay for it are excused from doing it. But by far the larger number of those who spread the gospel, if it is to transform the world, must be men and women teaching in Sunday school, home and shop while they earn their daily bread in their ordinary occupations. Many in the humblest stations are preaching the gospel with apostolic power. Said a daughter concerning her mother, who had always lived in poverty and toil:

She lived the life I have so poorly sketched, questioning nothing of what she was winning, remembering only the ever-abiding love of Christ, and unconsciously by her own life making Him such a reality to us that whatever else we might lack, or whatever else later might pass away from us, the fact that Christ

was a living power never could pass from our hearts. It has always been easy for me to believe in Jesus, for I have known one so akin to Him that I could not doubt that He still lived.

Are not such preachers apostolic? Do they not grow princely as they preach? Do they not dignify toil? What fields wait for them! And God is calling for them earnestly, commandingly.

II. *Its wisdom.* Paul chose the place most favorable for the largest results from his labor. That was both right and wise. Corinth, on the narrow isthmus between the Peloponnese and the north, with ports on two seas, was the key of southern Greece. He was doubtless influenced also by the character of the people. Athens was famous for its history and culture, Corinth for its commerce and prosperity. Education without Christ makes a barren field like Athens; business activity like that of Corinth makes a field fruitful for good or evil. No minister should be blamed for choosing the place which promises the largest influence. Paul's few weeks at Athens were followed by a year and a half at Corinth.

He adopted the methods likely to reach the largest number. Business sagacity is as valuable in preaching as in commerce. He went to the synagogue because he was sure of a congregation there, and when he was turned out of that he chose a house close by it which would constantly remind the Jews of his protest against their unbelief—a house owned by a proselyte who would favor the assembling of a mixed audience.

His preaching was scholarly—not mere exhortation but a presentation of proofs and arguments. Such reasoning and persuasive power imply mental toil, continuous, persistent. We can do nothing without the Holy Spirit. But we dishonor Him when we rely on Him to do what we ought to do ourselves. There is a so-called reliance on divine aid which is not faith but laziness and hypocrisy.

Paul sought and welcomed all classes into the church. Crispus came—a ruler in the synagogue—and Paul baptized him. Many of the humbler classes also came, and all who believed on Christ were cordially received. A successful ministry must not only be consecrated, but wise to take advantage of circumstances and to choose the best methods.

III. *Its weaknesses and its supports.* Paul was not above fear. He was with the Corinthians in much trembling. He felt himself, he confessed, in danger from unreasonable and wicked men, who did not hesitate to use personal violence and to wrest the laws into their service to silence him. He besought the Thessalonians to pray that he might be delivered from them.

He had come up from Athens also deeply self-abased. His first labors at Corinth were colored by these experiences. Besides, he had a sense of personal weakness which he does not explain. Perhaps it was nervous depression, perhaps fears respecting his fitness for service. Temptations came to him, but he said a way of escape was opened.

But his supports were enough to overcome his weaknesses. The sympathy of his fellow-workers was a powerful aid. When Silas and Timothy came bringing the gift of the Thessalonian converts, the tidings of their spiritual growth and of their desire to see him, his ministry took on new strength. "For now we live," he wrote them, "if ye stand fast in the Lord." Interest, shown both in conversions and in opposition, soon increased. Often the one thing needed to increase the effectiveness of ministers is an increase of manifested interest on the part of their churches. God has given to the churches the opportunity to clothe the preaching of the Word with power.

But Paul's courage at this time would have given way if he had not had a message from

the Lord. He had had a vision when he set out to enter Europe. Now he had another to sustain him in the midst of his work. This message assured him of three things:

1. The constant presence of the Lord. "I am with thee." God is never more surely with His servants than when they are undertaking great tasks in His name against great obstacles. Nowhere in Paul's ministry was he more discouraged than here. Nowhere did he labor more diligently. Nowhere had he greater success. For no church had he greater love.

2. The powerlessness of opposition. "No man shall set on thee to harm thee." That promise did not mean that his body should never be injured nor his feelings wounded, but it meant that not the smallest real injury should come to his manhood. Men who understand what this promise means are made fearless by it.

3. The assurance of success in his work. "I have much people in this city." Paul did not know who or where they were, but God knew and had sent Paul to guide and enlighten them.

These promises were not new. Paul must already often have proclaimed them to new converts. But they had new meanings when the Holy Spirit applied them personally to him. If any one needs fresh courage and new strength let him look for old messages in the Word and apply them personally to himself through prayer.

These great lessons are taught by this pastorate at Corinth: faithful service of Christ against obstacles develops noble character, enlarges experience and skill in that service, secures special protection and favor from God and is sure of abiding results.

### HINTS FOR PRIMARY TEACHING.

BY MISS LUCY WHELOCK.

Refer to the story of the shipwrecked sailors used for the first Sunday of the quarter. Describe the life of the men cast ashore on a lonely island. Perhaps there were cocoanut trees on the island and many fruit trees. Do you think the men could be unwilling to leave these when help came to them? The steamer which came to rescue them would carry them home. Can you fancy a man who would refuse to leave the cocoanuts and the fruits when he might be carried to his home and friends?

We have been learning of some of the places and people to whom Paul went to carry help and safety. What home did he offer to those who heard his words? Do you think any of them could refuse to leave their old lives and walk in the way Jesus opened to heaven? How did the people in Philippi treat Paul and his message? What was done in Athens? (Draw the map of Greece and locate these towns. Place Corinth on the map and draw a journey line from Athens to this place.) Describe the life of Paul in Corinth, working with his hands and preaching the gospel. But some of the Corinthians were as foolish as shipwrecked men, who would choose to stay on the far-away shore rather than trust themselves to the friendly steamer. They chose their old ways rather than the way of life. There could be no way of saving the man who refused to go aboard the ship of rescue, and for those who would not believe in Jesus and His love there was no other way of salvation. The city of Corinth was divided by the cross of Christ; on one side were those who were saved by the power of God, on the other those to whom the preaching was foolishness. To these the coming of Paul to Corinth brought no help, because they would not receive it.

Draw a cross and on one side write:

Saved. Many Corinthians. Believers.

On the other write:

Unwilling. Unsaved.

Over the cross write the message sent to Paul in his night vision: "I am with thee." Draw a scroll over the words on the right side of the cross. Write there the words of God to all believers everywhere: "Be not afraid, but speak." Make emphatic the truth that the cross divides men today, that the preaching of the gospel may be to us the power of God or foolishness, according as we hear and choose.

### THE CHURCH PRAYER MEETING.

Topic, July 16-22. Sin in Intent and in Act. Num. 15: 27-31; Luke 23: 32-34; 1 Tim. 1: 12-14. (See prayer meeting editorial.)

### Y. P. S. O. E.

#### PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, July 23-29. Fellowship in Work. Acts 18: 3; John 17: 20-26.

We ourselves need the cheer and the inspiration which come from association with others in Christian work. Sometimes we get disheartened with the few and small results of our labors. We run up against peculiar obstacles. But the moment we feel what soldiers call "the touch of the shoulder," the moment we detect the sympathetic beat of hearts keyed to the same purpose, then our courage revives. That is the benefit of a great convention like the one just held in Montreal. There are scores and hundreds of Endeavorers who live in out-of-the-way places, who, perhaps, are subject to ridicule as they try almost single-handed to hold up the banner of Christ. How much it must mean to such to experience the thrill and the uplift of an assemblage of thousands of kindred spirits, to learn of the mighty advances of the kingdom of God the world over, and to grasp, perhaps, for the first time in their lives, the glorious truth that they who are enlisted in the campaign against sin and for righteousness are on the winning side.

Again the work itself demands a broader and deeper fellowship of the workers. There is so much to do in every direction and so much that ought not to be postponed to the next century or even to next year that a solid and united front is needed. When Christians work for a common object minor differences vanish. The same men who from the citadel of their studies hurl theological missiles at one another, if they would only once come out into the real world and stand shoulder to shoulder in a real battle against sin and want would find, to their surprise, how few are their differences compared with the points of agreement. Moreover, fellowship in work is the divine method. God has associated man with Him in the magnificent enterprise of redeeming the world. Jesus often refreshed Himself with human fellowship. When Paul saw the brethren who came as far as the Three Taverns to meet him he thanked God and took courage. It is true that it is not always easy for us to work with our fellow-Christians or for them to work with us. Differences of method arise, and individual temperaments are often a source of friction, but even the adjustments and concessions which must be made are a needed and profitable discipline. And it is better to try to work with others than to work alone.

Parallel verses: 1 Chron. 22: 15, 16; Neh. 4: 6; Eccl. 4: 9, 10; Hag. 2: 4, 5; Mark 6: 7; John 4: 34-38; 5: 17; 14: 10-12; 15: 5; 1 Cor. 1: 9; 3: 6-9; 2 Cor. 6: 1; Gal. 2: 9; Eph. 2: 19-22; Phil. 1: 3-5; 1 John 1: 3, 6, 7.

Nine-tenths of the controversy in the evangelical churches is about words, or else about theories and philosophical deductions which have nothing to do with essential truth. We

know too much, or we think we do. The Christian faith is a very simple thing, so simple that the child or the uncultured barbarian can understand it. That is what Christ meant when He thanked the Father that though the truths of His kingdom were hidden from the wise they were revealed unto babes. He meant the same when He said that unless we became as little children we could not enter the kingdom. These learned polemics and theologians are only confusing and mystifying, and dividing and sowing antagonisms among the little children of God by their contentions.—Interior.

### PROGRESS OF THE KINGDOM.

#### AFFAIRS IN TURKEY.

BY REV. L. S. CRAWFORD, BROUSSA.

The Western Turkey Mission of the A. B. C. F. M. has just had an interesting and inspiring meeting of fifteen days. It was the fifty-second annual meeting and was held, as usual, within the historic walls of ancient Constantinople. It had been proposed to have it this year in Caesarea, but a fear of the dreaded cholera, and especially the uneasy political condition of the country, as well as the suspicion which officials have of large gatherings, led to a deferring of Caesarea's claims until another season. A pilgrimage to that city may be more easily accomplished a year later, as the railway, which now runs as far as Angora, is to be pushed further east.

These annual meetings are always enjoyable seasons. It is the one time of the year when the missionaries see one another, and the social privileges are decidedly helpful to those who have been shut off in the interior for months. It was especially so this year, for all sorts of rumors have been circulated, and the annual meeting enabled the missionaries to find out which were true and which had no foundation. It may seem strange to friends in America, who demand two or three supplements of a daily paper, that Turkish missionaries are obliged to depend on the late news of English and American papers to tell them of what has occurred in the midst of them, for papers in Turkey are allowed to publish only such items as are approved by the censor, and much that people ought to know is kept from the public. Thus this meeting became a sort of "review of reviews," as it was necessary to go back for some four months to ascertain just how much the Marsovan and Caesarea missionary families had been suffering of nervous strain and anxiety, as well as the proportion of suspicion, of indignity and of imprisonment the native brethren have had to endure. The devotional exercises are an inspiration. The promises of God's Word mean a great deal at such times. Hymns of faith and courage ring out all the louder, and all the richer, too, because of the undertone of difficulty and discouragement through which the mission is now passing.

The three discussions which aroused the greatest interest in the business sessions of the meeting were: The Greek Question, Shall Women Missionaries Have a Vote? and The Proposed Theological Seminary in Constantinople. This latter is by no means a new question. It has been discussed for years. The native friends have been urgent and earnest in presenting reasons why there should be a strong seminary at the capital, but the increasing dearth of efficient pastors, the lack of men for important fields, the fact that few young men are offering themselves as candidates for the ministry, added to the prejudice against going from the larger cities to the interior towns to study, were arguments which could not be answered. Whatever may be the future of the three theological seminaries in Harpoot, Marsovan and Marash, whether they shall continue as seminaries or as theo-

logical schools, or "schools for Christian workers," to prepare village teachers and evangelists, it seemed best to the convention, in spite of obstacles, to send a hearty appeal to the Prudential Committee, asking them to favor the movement and to take the necessary steps for the establishment and manning of a strong seminary at Constantinople. The general instruction and lectures would be in English, the common language of the institution, but lectures would be given, also, in Turkish, Armenian, Greek and possibly in Bulgarian. Every advantage would thus be offered to students of the different nationalities. Constantinople needs the influence of such an institution, and a strong evangelical influence at the capital means everything to the whole interior, more so in Turkey, perhaps, than in any other country, for though the flow is cityward hundreds of thousands of laborers and tradesmen leave their families in the interior while they go to the capital to earn money and to return to their interior homes.

As touching woman's suffrage the meeting heartily adopted the following: "That in the consideration and determination of all questions touching their own work the women of a mission and a station are to have an equal voice and vote with the men."

The Greek question has excited much interest of late years. In the past the Greeks have not responded to evangelistic efforts with the same readiness as have the Armenians. There have been, however, interesting cases of conversion among the Greeks and individuals of marked ability have joined the Protestant ranks. Along the Black Sea coast, in the region of Smyrna, in Greece proper and in Constantinople are found congregations of Greeks who have "endured persecution for righteousness's sake." But there are myriads of Greek-speaking and Turkish-speaking Greeks who are as yet unreached by the pure gospel. They are people of good sense and of great capabilities, but they are in the bondage of superstition and coming into the sadder bondage of infidelity. At the meeting of 1892 Rev. Edward Riggs of Marsovan was appointed to take this subject into consideration. After making a tour of the whole field he prepared for the present meeting a report of what he had seen, which was full of hope for the future and of suggestions as to the best methods for present work. The discussion which followed the reading of this paper and the resolutions which were adopted were very acceptable to the Greeks who were present. While the meeting of the missionaries was in session in the smaller upper room, the Armenian brethren were filling the larger chapel below. It was the annual meeting of their Bithynia Union, when Armenian pastors and teachers, together with laymen, plan for further work.

The meeting voted to call for several young ladies to assist in promising educational institutions already established. One new missionary is soon to join the Caesarea station and one is needed for the Greeks. At present only three of the twenty-two missionaries of the W. T. M. are specially designated for the Greek work. Other missionaries are wanted both for Greeks and Armenians, but money to support native preachers and carry on schools is needed now more than additional missionaries. At such missionary gatherings our workers are obliged to turn from inspiring devotional exercises to wrestle with estimates. Time that ought to be spent in conventions with native brethren and in consideration of plans for enlargement and more aggressive work has to be given up to the difficult problem of deciding how to make two large coats out of one small one, or, in other words, how to make a less amount of money each year do a greater amount of work. While new fields are waiting to be occupied, it is not only necessary to delay, but work already established must be abandoned.



## Literature.

## BOOK REVIEWS.

## FAITH AND CRITICISM.

The sub-title of this book is *Essays by Congregationalists*. The essays are nine. The authors of four are English Congregationalist ministers—Rev. Messrs. P. T. Forsyth, of Leicester, E. A. Lawrence, of Halifax, R. F. Horton, of London, and H. A. Thomas, of Bristol. A fifth is Mr. F. H. Stead, formerly editor of the *English Independent*. Others are: Prof. E. Armitage, of Yorkshire United College, Prof. W. H. Bennett, of Hackney and New Colleges, and Prof. W. F. Adeney, of New College, and the ninth is Thomas Raleigh, Fellow of All Souls' College, Oxford, who is not a Congregationalist and apparently belongs to the Church of England. Their subjects are The Old Testament, the New Testament, Revelation and the Person of Christ, Christ and the Christian, The Atonement, Prayer, The Kingdom and the Church, Christian Missions, and Church and State. No author is responsible for anything outside of his own contribution, although all are agreed upon some points, primarily that the divine-human Christ is the center and source of all Christian life and thought. Their purpose is to offer help to inquirers for truth whom modern criticism has disturbed.

The first two essays, the work of Professors Bennett and Adeney, respectively, are fresh, vigorous and judicious, but their substance has been uttered so often of late as to need no new comment. We merely commend them to all students of their theme. The third, by Mr. Forsyth, emphasizes the experiential rather than the philosophical side of its topic, but also is at once profound and eloquent. Mr. Lawrence, in the fourth, among other points brings out very fully and usefully the truth that the consciousness of sin is not, as is asserted so often, the initial stage in Christian experience, but necessarily is subsequent to the recognition of the authority of Christ. There must be a sense of obligation to obey before disobedience can be perceived to be wrong. Mr. Horton is the contributor of the next paper and urges that, although the New Testament declares the great, solemn, mysterious fact of the Atonement, it offers no theory concerning it. Says he:

Christ died for our sins, according to the Scriptures; He offered Himself to God in a sacrifice of obedience and love; and because of His relation to God on the one hand, and His assumed identity with men on the other, He was able by this sacrifice of Himself to reconcile man with God, and to ransom men from sin in such a way that whoever believes in Him, and by faith comes into a mystical participation of His death and resurrection, is saved from sin and admitted into a conscious sonship to God. This is the fact declared in the New Testament.

This position is coming to be held increasingly in our own country. We doubt if any Congregational council would refuse to ordain a candidate for the ministry who should avow it. It does not involve any denial of elements of truth in one or another theory which has been held in the past, and it is all which ought to be insisted upon. Mr. Horton has done good service in his discussion of the subject in this book.

Mr. Thomas's essay on Prayer in Theory and Practice naturally is more a restatement of familiar truth than a promulgation of new ideas, but it is one of the best of

the articles. Mr. Stead emphasizes the thought that the kingdom of Christ "is at once Reign and Realm, a constitution and a State, a social order and a Society," and suggests a possible ideal system of local, national and race-federations of churches. Professor Armitage makes a powerful argument for missions which is at once scholarly and popular and is one of the most effective which we ever have read. The closing essay is Mr. Raleigh's. It is a temperate, discriminating consideration of the question of disestablishing the English State Church. The author appears to favor disestablishment but to regard it as unlikely to be accomplished at present. The subject, although of only secondary importance to Americans, is one in which we take deep interest, and this paper deserves a wide reading here as well as in England.

These essays without exception are scholarly, vigorous and impressive. Some are really brilliant. All are instinct with the very spirit of Christ. They are fine examples of what the best theologically trained minds in England, especially among Congregationalists and their sympathizers, which as yet have not passed middle age, are producing. We warmly recommend the volume to our readers, especially to ministers. [E. P. Dutton & Co. \$2.00.]

## THE CHURCH IN THE ROMAN EMPIRE.

This work, by Prof. W. M. Ramsay of Aberdeen University, is an endeavor to apply archaeological, topographical and, to some extent, numismatical evidence to the investigation of early Christian history. It is purely a historical study, the New Testament books being considered, for the purpose of the work, merely as authorities for history like other historical documents. The second part of the volume contains, largely rewritten, a series of six lectures delivered a year ago at Mansfield College, Oxford. To this has been prefixed Part I., which consists of a minute and critical study of the missionary journeys of the Apostle Paul in Asia Minor. Professor Ramsay, who is an archaeologist of repute, has made extensive personal investigations in the territory covered by the book, and it is his effort to avoid repeating what others have written and to correct or add to the statements which they have made. He is an independent student and upon some points has reached conclusions quite different from those advanced by most of his predecessors.

He endeavors to show that the narrative of Paul's journeys, which the book of the Acts contains, is based upon, and perhaps actually incorporates, an account of them written originally under the apostle's immediate influence, existing independently before the Acts was composed. He terms this the Travel-Document, and holds it to be characterized by a system of nomenclature different from that used by the author of some of the earlier chapters of the Acts; to employ territorial names in the Roman sense, like Paul's epistles; and to exhibit a degree of accuracy which the author of chapter second, verse nine, was unable to attain. His theory requires the abandonment of Bishop Lightfoot's that Paul, when he speaks of the Galatians, means the Celtic people of the district generally known as Galatia, and the substitution of the theory that Paul meant the inhabitants of Roman

Galatia. This position is defended at some length and it appears, as is claimed, to be natural and to solve some seeming obscurities. The author's archaeological and geographical knowledge comes out most prominently in the first part of the book. He suggests amendments to the commonly accepted ideas as to the apostle's routes, and draws some vivid pictures of the society of the times, showing how popular feeling naturally was excited against the Christians.

The lectures proper discuss more directly the attitude of the Roman Empire toward the church, examining the policies of Trajan, Nero, the Flavian dynasty, Hadrian, Antoninus, Pius and Marcus Aurelius, and there also are chapters on the Acta of Paul and Thekla, relating and commenting on this narrative in its different forms, The Church from 120 to 170 A. D., Glycerius the Deacon, and the Miracle at Khonal. It is shown that the new unity and expansion of the Roman Empire rendered a new religion necessary, and that the half-voluntary, half-unconscious effort of the empire to create one found an antagonism in growing Christianity. Christianity offered the empire just what it needed but this fact was not perceived for a long time, during which the Christians were suppressed and persecuted. The conflict between Christianity and the empire is portrayed skillfully, although with the effect of causing the Christians to seem more active and aggressive than the evidence seems to warrant.

Sometimes, too, the author leaves his meaning vague. For instance, when he says that a Christian "practiced a foreign and degrading superstition," led citizens "astray after a fantastic and exaggerated devotion," and "made evil into good," etc., he is simply quoting a contemporary accusation, but this is not sufficiently clear. This suggests a just general criticism, that the literary form of the volume is not on a par with its excellence in other respects. The reader will observe the frequent deviations of the author from the reasonings of German experts, and probably he will follow Professor Ramsay at last in most instances. He will appreciate the learning and the logical ability of the volume, and its large and lasting value to both historical and Biblical criticism. But he will wish that it had been thrown into a more consecutive, clear and popular form. [G. P. Putnam's Sons. \$3.00.]

## OTHER RELIGIOUS BOOKS.

Prof. E. K. Mitchell has translated Dr. Adolf Harnack's *Outlines of the History of Dogma* [Funk & Wagnalls Co. \$2.50], which evidently is intended, as it is admirably adapted, for use as a text-book. It is, as the title suggests, only an outline, and will stimulate and direct the student in further research. But it also is a terse and well proportioned history. It describes the various Christian creeds, in their origin and development, and emphasizes the substantial unity and continuity of the Christian faith. It offers a clear and comprehensive view of the subject, beginning with the earliest apostolic declarations about Christ, and indicating the influences exerted by the different Greek schools of thought and by the successive changes in the political world. Considerable attention also is paid to the

significance of the great historical controversies which have left their traces so plainly upon modern theology, and many will wish that it could have been consistent with the limits of the author's purpose to discuss some of these at greater length. But it is a most scholarly and valuable work as it is.

Mr. W. D. Harden's *Inquiry into the Truth of Dogmatic Christianity* [G. P. Putnam's Sons. \$1.50] possesses the interest of having been written as one side of a discussion upon its theme with a Roman Catholic bishop, now an archbishop. It seems to misunderstand Christianity somewhat. It is written without irreverence and with the avowed intent to seek and declare only the ultimate truth. To meet its arguments satisfactorily to the writer and those who hold his opinions would be more difficult for a Roman Catholic than for a Protestant Christian, in our judgment. But the bishop, judging by the citations from his communications, appears to have failed to make the most of his side of the case. The chief interest of the book to Christian believers—for its arguments are not novel—lies in the fact that it expresses frankly and fully certain objections to Christianity which many intelligent persons entertain but which most of them refrain from uttering so freely. Many ministers can learn something of value from portions of it.

Rev. J. B. Heard is so elaborate in his *Alexandrian and Carthaginian Theology Contrasted* [Charles Scribner's Sons. Imported. \$2.25], which contains his Hulsean Lectures for 1892-93, that one wishes he had cultivated conciseness more carefully. The book exhibits both learning and devout amiability, but fails to leave sufficiently distinct impressions about its subject. It is not meant for untrained minds and experts will not think it a good piece of work. The author has sought to find and declare the key to the contrast between what is old and what is called new in theology. That the conception of God as immanent rather than transcendent should have come as a striking revelation to the author so recently as within only eight or nine years is somewhat surprising, and shows the narrowness of the range of his theological observation.—*Science and a Future Life* [Macmillan & Co. \$1.50], by F. W. H. Myers, contains six essays originally printed in the *Fortnightly Review* or the *Nineteenth Century*. They are disconnected but possess a certain unity. Their subjects, after the first, which gives title to the volume, are Charles Darwin and Agnosticism, The Disenchantment of France, Tennyson as Prophet, Modern Poets and Cosmic Law, and Leopold, Duke of Albany.—In Memoriam. The author is an accomplished critic as well as a vigorous and attractive writer, and a truly religious spirit pervades the book.

Rev. Dr. J. M. P. Otts, in *Unsettled Questions* [Fleming H. Revell Co. \$1.00], has published the Davidson College Divinity Lectures for 1893 which he delivered. They discuss such themes as the eternity and personality of God, the immortality of man, the Bible as a divine revelation, and Christ a living Saviour. One or two preliminary lectures set forth the philosophical basis of the argument and the foundations of Christianity. They are intended for thoughtful

readers, and, although somewhat abstract at times, are judicious, able and useful presentations of vital truth.

#### STORIES.

Mr. Rudyard Kipling's latest production, *Many Inventions* [D. Appleton & Co. \$1.50], will maintain his reputation as a purveyor of the bizarre in literature. It is a strange mingling of the absurd, the grotesque and, many will think, the coarse with the beautiful, the tender and the pathetic. It contains fourteen stories, several of which have been printed before in the magazines, and two poems. Some of the stories abound in humor and all are powerful and striking in some way. That most of them are very interesting hardly need be said, but one or two fall considerably below the average of the whole. One does not feel sure that the author seeks to teach moral lessons, but in several of these tales he proves himself a powerful preacher.—*Found Wanting* [J. B. Lippincott Co. \$1.00] is by Mrs. Alexander. It is long in developing and will strike most readers as sacrificing probabilities to the exigencies of the plot somewhat too freely. Nevertheless, it exhibits the author's usual and agreeable characteristics and is decidedly entertaining.

*The Simple Adventures of a Memsahib* [D. Appleton & Co. \$1.50], by Sara J. Duncan, is delightful and apparently is an unusually faithful, as it certainly is a vivid and amusing, description of life in India among the English residents. It tells just what one wishes to know and in a charmingly simple and natural manner. But if any read it for information about missionaries and their work, they will be disappointed. Evidently "society" pays little heed to missionaries, and the portrayals of the Church of England clergy who find mention are not flattering although they may be truthful.—Mr. Rodrigues Ottolengui is the author of *A Conflict of Evidence* [G. P. Putnam's Sons. \$1.00]. It is a story of the ferreting out of the author of a crime. It has some interest but hardly can be called a masterpiece of work. It lacks the simplicity which experts show in the construction of their plots, and carelessness of punctuation occasionally has rendered the sense hard to be caught.

George MacDonald's *Heather and Snow* [Harper & Bros. \$1.25] is so much in his customary vein that it is like introducing the reader who knows his books to old friends under the thin disguise of new names. But they receive the welcome of friends quite as cordially. Less elaborate and powerful than some of its predecessors the book is not less interesting or profitable. The scene and the actors are Scotch and the plot is simple. One cannot help wondering if such persons as Dr. MacDonald's superior heroes and heroines, like Kirsty in this story, ever are met with in real life. But it is good to read of them, and one does meet equally conscientious and high-minded souls now and then, even if they do not often talk as they are caused to speak in his books. We heartily commend the story.—Pansy's *Twenty Minutes Late* [D. Lothrop Co. \$1.50] is a very different sort of book, but equally intended to both interest and benefit. Its literary merit is fair and its practical lessons are wholesome and spiritually useful. It will be helpfully suggestive to

young readers and the author's large circle of admirers will enjoy it.

*Simplicity and Fascination* [Lee & Shepard. 50 cents], by Anne Beale, is a good example of the sort of novel which used to be popular forty years ago. It is a very long English story, in which the varying fortunes of a large number of people are narrated with much detail. The element of mystery is not lacking, the actors play at cross-purposes considerably, fun and religion are blended freely but never inappropriately, haughty pride receives its just deserts, and the characters hold attention and sympathy to the end. The reader never doubts that almost everything will turn out well in the end, and it does.—College men in general, and Harvard men in particular, will relish Mr. W. K. Post's *Harvard Stories* [G. P. Putnam's Sons. \$1.25]. They describe undergraduate doings and are diversified, bright and true to certain aspects of college life. The students who figure are not exactly, for the most part, of the sort who teach in Sunday schools, yet with all their nonsense and folly they have enough manliness to insure respect. The book is one of the most entertaining of its kind. It is dedicated to the class of 1890.

#### MISCELLANEOUS.

The story of the missionary labors of Rev. Samuel W. Pond and his brother, Rev. Gideon H. Pond, among the Dakota Indians has been told graphically by Mr. S. W. Pond, Jr., in *Two Volunteer Missionaries Among the Dakotas* [Cong. S. S. & Pub. Society. \$1.25]. The period covered is that included between 1834 and 1851. The two brothers went out of their own motion and for some time supported themselves. At first they were only Christian laymen, self-consecrated to the missionary work. In time, however, they received commissions from the American Board and also were ordained. They were pioneers emphatically. They were the first missionaries to their chosen tribe, and they exhibited a good sense, a perseverance and a self-sacrifice which are not always illustrated even by missionaries. Their purely literary labors also deserve high praise. They did more than any others ever have done, or, indeed, have had occasion to do, in reducing the Dakota tongue to writing and in preparing a dictionary, and the product of their labors has received warm praise from linguistic experts. The direct fruit of their work in the form of conversions was very small, as they foresaw that it probably would be, but to their preparatory work has been due, in a very large degree, the gatherings which have occurred since they left the field. A few literary inconsistencies in the twenty-third chapter indicate some carelessness in the preparation of the book, but it is a good one and deserves a prominent place in the department of missionary biography.

Rev. Antoinette B. Blackwell, in her new volume, *The Philosophy of Individuality* [G. P. Putnam's Sons. \$3.00], has expanded and revised the same system of thought embodied in substance in two of her earlier books, *Studies in General Science* and *The Physical Basis of Immortality*. It is an exceedingly abstract and profound discussion with which only expert philosophers can cope. It is as clear as the nature of



the theme permits and is reasoned closely. It offers a theory of the inherent correlations of all processes together with correlative explanations. The plan adopted emphasizes each branch of the subject in its co-ordinations rather than in respect to its intrinsic character and importance. The author accepts and urges earnestly the theory of persistent mind-matter individuals. The substance of much of the book is suggested by these sentences:

The motion-feeling individualities afford a consistent explanation of the possible emergence of the Relative from the Absolute by the intervention of Beneficent and Rational Causation. They would be sufficient evidence that the All of Being must be Intelligent Living Power which everywhere "makes for righteousness" by sustaining the ultimate beings, so conditioned that they are impelled to increase in knowledge and to desire a higher excellence both for themselves and others.

The argument aims to prove the fact of conscious immortality, but that it accomplishes this result could have been made more evident by supplying somewhere in the book a clear, condensed outline of its course of thought.

The talk of an intelligent man about books and authors seldom lacks interest and we have enjoyed the papers which compose the earlier portion of Mr. B. B. Comegys's *A Tour Round my Library and Other Papers* [George S. Ferguson Co.]. The author gives a pleasant series of reflections, criticisms, reminiscences of eminent authors, etc., and the views which are furnished of his library itself show it to be a charming and suggestive room, such as all readers and writers love. The latter part of the volume consists of various religious addresses, all wise, practical and interesting.—Five more of the pretty Black and White series, which Messrs. Harper & Bros. are issuing, have appeared and each in its own way is excellent. One is Rev. Dr. Arthur Brooks's memorial sermon about his brother whose name it bears, *Phillips Brooks*. It is tenderly and becomingly appreciative, a graceful and fitting fraternal tribute. Another is a glowing eulogy on *George William Curtis*, by Rev. J. W. Chadwick, apparently delivered, most appropriately, before the Brooklyn, N. Y., Institute of Arts and Sciences on Feb. 22, last, which day was the anniversary of Mr. Curtis's birth. The three others are of a different character, one being François Coppée's *The Rivals*, a recently published Parisian story, and the other two being respectively Mr. W. D. Howells's farce, *The Unexpected Guests*, and Prof. Brander Matthews's comedy, *The Decision of the Court*. Each of the five volumes is sold for fifty cents.

*Appleton's Guide-book to Alaska and the Northwest Coast* [D. Appleton Co. \$1.25], by Eliza R. Scidmore, seems to be well arranged and full of well selected material. But the type, although clear, is too fine for many eyes and the illustrations sometimes are very poor and more often are not significant enough to warrant their introduction, were they never so perfect. On the whole the volume can only be commended with some reservation.

#### NOTES.

— In Massachusetts there are 351 towns or cities of which nearly 300 possess free public libraries.

— A local movement to Tennyson is to be

erected at Freshwater in the Isle of Wight, where the poet's seashore home is situated.

— Robert Louis Stevenson believes that no author should write more than three hours a day, but personally often writes the whole day. The great thing in writing a book, he also declares, is to have every point arranged in the proper order to begin with.

— Mr. W. H. Bishop, the novelist and essayist, has been appointed instructor in French and Spanish at Yale University. He is a Yale graduate in the class of 1867 and his influence cannot fail to stimulate the literary as well as the linguistic culture of the students.

— Mr. Gladstone has given the Hawarden Institute a full set of Scott's novels, on the first page of one volume of which he has declared his opinion of Scott by writing these words: "No local library should be without a set of Scott's novels in full, accordingly I present this set to the Hawarden Institute."

— A memorial to Phillips Brooks is to be erected in St. Margaret's Church, Westminster, close by the abbey, in which Archdeacon Farrar preaches and where Bishop Brooks used to preach often when in England. It is to consist of three panels of stained glass illustrating Christ's command, "Feed My sheep."

— Transparent cases have been invented for the purpose of covering books with valuable bindings such as are likely to be injured by the fumes of gas or other adverse atmospheric conditions. The English correspondent of the *Book Buyer* describes the material as flexible but perfectly transparent, but gives it no name. The cost is said to be moderate.

— In our notice of the volume *Philanthropy and Social Progress* in our issue of June 22, we alluded to Father J. O. S. Huntington, the author of a portion of the work, as belonging to the order of the Holy Cross at Worcester, Mass. We should have said at Westminster, Md. The former is a Roman Catholic order. The latter is an Episcopalian brotherhood. We regret the error.

— Launt Thompson's bronze bust of William Cullen Bryant, now in the Metropolitan Museum in New York, is to be transferred to the Central Park and placed upon a monument of Canara white marble upon a sub-base of granite. The panels will bear the names of the Century Club members who help to defray the expense, the titles of many of Bryant's works, etc. Its estimated cost is \$30,000.

#### BOOKS OF THE WEEK.

- D. Lothrop Co. Boston.*  
DEVOTIONAL SERVICES FOR PUBLIC WORSHIP. Prepared by Rev. Reuben Thomas, D. D. 75 cents.  
*Littell & Co. Boston.*  
LITTELL'S LIVING AGE. Vol. LXXXII. pp. 824. \$2.75.  
*Harper & Bros. New York.*  
WOMAN AND THE HIGHER EDUCATION. Edited by Anna C. Brackett. pp. 214. \$1.00.  
EDWIN BOOTH. By Laurence Hutton. pp. 59. 50 cents.  
RECREATIONS IN BOTANY. By Caroline A. Creevey. pp. 216. \$1.50.  
A HOUSE-HUNTER IN EUROPE. By W. H. Bishop. \$1.50.  
THE REFUGEES. By A. C. Doyle. \$1.75.  
*D. Appleton & Co. New York.*  
THE STORY OF MY LIFE. By Georg Ebers. pp. 382. \$1.25.  
A HISTORY OF CRUSTACEA. By Rev. T. R. R. Stebbing, M. A. pp. 466. \$2.00.  
*The Baker & Taylor Co. New York.*  
THE NEW ERA. By Rev. Josiah Strong, D. D. pp. 374. \$1.50.  
MILK AND MEAT. By A. C. Dixon. pp. 275. \$1.25.  
*Charles Scribner's Sons. New York.*  
WOMAN'S MISSION. By Eminent Writers. pp. 485. \$3.50.  
*Macmillan & Co. New York.*  
THE MAXIMS AND REFLECTIONS OF GOETHE. Translated by Bailey Saunders. pp. 223. \$1.25.  
*E. P. Dutton & Co. New York.*  
VISION AND DUTY. By Rev. Charles A. Berry. pp. 232. \$1.25.  
*American Book Co. New York.*  
PRACTICAL LESSONS IN LANGUAGE. By B. Y. Conklin. pp. 139. 35 cents.  
*The Columbus Press. New York.*  
FROM THE HIGHWAYS OF LIFE. pp. 128. 25 cents.

- J. B. Lippincott Co. Philadelphia.*  
THE HOYDEN. By the Duchess (Mrs. Hungerford). pp. 313. \$1.00.  
*American New-Church Tract and Publication Society. Philadelphia.*  
CONSOLATION. pp. 187. 75 cents.  
*C. J. Kephart. Lebanon, Pa.*  
THE PUBLIC LIFE OF CHRIST. By C. J. Kephart. pp. 16. 90 cents.

#### PAPER COVERS.

- Charles Scribner's Sons. New York.*  
STORIES OF THE SOUTH. By Thomas Nelson Page and Others. pp. 222. 50 cents.  
*Horace B. Hudson. Minneapolis.*  
HUDSON'S DICTIONARY OF MINNEAPOLIS. Compiled by H. B. Hudson. pp. 119. 25 cents.  
*Government Printing Office. Washington.*  
THE RAPE PLANT: ITS HISTORY, CULTURE AND USES. By Prof. Thomas Shaw. pp. 20.  
*The Bancroft Co. Chicago.*  
THE BOOK OF THE FAIR. By H. H. Bancroft. Part I. pp. 40. \$1.00.

#### MAGAZINES.

- March. EXPERIMENT STATION RECORD.  
May. DOMINION ILLUSTRATED.  
June. REVIEW OF THE CHURCHES.  
July. WORTHINGTON'S.—GOOD HOUSEKEEPING.—ART.—AMERICAN JOURNAL OF POLITICS.—CASELL'S.—CONVERTED CATHOLIC.—ENGINEERING.—OVERLAND.—BOOKBUYER.—CENTURY.—ANT AMATEUR.—HOUSEHOLD.—MASSACHUSETTS MEDICAL.—DONAHOE'S.—CHAUTAUQUAN.—COSMOPOLITAN.—MCLURE'S.—PHYSICAL EDUCATION.—MOTHERS' NURSERY GUIDE.—PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH.—NON-SECTARIAN.—PRESBYTERIAN AND REFORMED REVIEW.—REVIEW OF REVIEWS.

#### NOTES FROM ABROAD.

— The London *Independent* reports that the Congregational Fire Insurance Company is rapidly increasing its business and proving profitable as well as popular.

— Dean Bradley, Archdeacon Farrar and Professors Bryce and Cheyne spoke at the recent meeting in Westminster Abbey in favor of Englishmen contributing generously to the Phillips Brooks memorial at Harvard.

— The Royal Institute of British Architects has conferred the Queen's gold medal upon Richard M. Hunt of New York, in view of his work at the Columbian Exposition. In presenting the medal the president of the institute said:

These buildings are the most wonderful development to which international exhibitions have attained or are likely to attain in the future.

— Eight thousand one hundred and eighty persons in France (including Algeria) committed suicide during 1891, the official report of that year's crime having just been published. This is a ratio of twenty-one to 100,000. Of those who committed suicide seventy-eight per cent. were of the male sex, thirty-one per cent. occurred during the spring, and hanging was the favorite method among the men and drowning among the women.

— Sir John Lubbock recently stated in the British House of Commons the following significant facts. During the last twenty years the debt of Italy has risen from £483,000,000 to £516,000,000, that of Austria from £340,000,000 to £380,000,000, that of Russia from £340,000,000 to £750,000,000, and that of France from £500,000,000 to £1,300,000,000. Taking the government debts of the world together they amounted in 1870 to £4,000,000,000. They are now £6,000,000,000, and are still increasing.

— "France for the French" is the motto of a rapidly growing party in France which has M. Maurice Barres for its prophet. With a native population steadily decreasing, with 1,300,000 foreigners already ensconced and profiting by their residence and yet escaping sharing the burdens of taxation and military conscription, the party says the time to cry "halt" has come. Taxation of aliens is prescribed by some. Disbanding of the army, thus permitting the return to their homes of thousands of able-bodied men, is demanded by others.

## News from the Churches

### PASSING COMMENTS ON THIS WEEK'S NEWS.

The meeting of a Congregational Club in the summer is a rare occurrence, but from the account of the one chronicled such gatherings seem to be just as enjoyable as ever.

The club for the study of American history shows a zeal for learning unusual outside of Chautauqua assemblies and summer schools. It can doubtless be made an inspiring recreation.

Those, if any there be, who feel it unfair for the pastor to take a vacation while the church keeps on working will like to hear of the pastor who, in his last address before vacation, suggested plans for the church to carry out in his absence.

The summer brings many opportunities to induce people to attend gospel services and to make them feel the attractiveness and comprehensiveness of the gospel presented. Open air services, tent meetings, a full campaign like that of the Brighton church—too many means cannot be tried.

A ministry of fifty years to a single people will be more and more of a rarity in the years to come. But what peculiar mutual blessings in the relationship! The pastor becomes literally the shepherd of the flock. He knows everybody in the town and everybody looks up to him with reverence and love. And when the minister has stood for fifty years as the center of the mental and moral forces which have entered into the blood and blessed the life of the people, it is impossible to measure his power. This is the kind of community in which Dr. Edmund Dowse, at eighty, is vigorously prosecuting a ministry which has already run on for fifty-five years. In a kindred community Rev. Jacob Ide of Mansfield, for thirty-seven years, and Rev. A. H. Coolidge at Leicester, for thirty-six years, are still laboring. It is well to note these facts and their bearing on the question of the largest ministerial usefulness.

### A HALF-CENTURY PASTORATE.

The church in Greenwich, Mass., celebrated, July 5, the fiftieth anniversary of the settlement of its pastor, Rev. E. P. Blodgett. The day was everything that could be desired for sunshine and coolness. Though the public services were not to begin until ten o'clock, yet long before the hour the crowds from near and far were pouring into the town on foot, on bicycles, by carriage and by cars. So that when Rev. G. E. Fisher called the meeting to order the church was literally packed. The blessing was invoked by Dr. Lyman Whiting, a classmate of the pastor and whose ordination antedates his by several months. Prayer was offered by Dr. Edmund Dowse of Sherborn, whose fiftieth anniversary of settlement was celebrated some five years ago. These services were followed with an address of welcome by Prof. H. F. Cutler of the Mt. Hermon School, Northfield. Professor Cutler had missed his morning train, but, nothing daunted, had mounted his bicycle at six o'clock and at ten was in Greenwich, forty miles away, fresh and smiling and ready for the appropriate address with which he welcomed the people.

Mr. Blodgett then delivered a commemorative discourse founded on 1 Sam. 7:12. No one who listened needed to be told the secret of a ministry which had lasted fifty years. Three pastorates of the Greenwich church have covered 123 years, two ninety-seven years and one, the pastorate of the speaker, fifty years. Mr. Blodgett has preached in his own pulpit 2,991 sermons and in other pulpits 937 sermons, making a total of nearly 4,000 discourses. He has administered the communion 300 times. He has admitted to the

church on confession 174, has solemnized 213 marriages and attended 631 funerals, besides pastoral visits without number and a general supervision of the schools and educational interests of the town. He knows every family in the town and there was hardly one where he has not ministered to the sick, the dying and the bereaved, hardly one where his presence has not added zest to the marriage feast.

The sermon was followed by an address by a former parishioner, Hon. T. P. Root of Barre, of tender and interesting reminiscences, touching the varied work of the pastor. Adjournment was then taken for dinner. A multitude were served and satisfied.

At 1.30 the crowd returned to the church and here speaking was continued by representatives of the different churches in the conference, and from old friends and ministers until the adjournment at four o'clock. Addresses were made by Rev. Messrs. Patrick, Beaman, Marsh, Whiting, Dowse, Cone, Woodworth, Burnham and others, and to close the whole the pastor was presented with a well-filled envelope of greenbacks and an elegant vase duly inscribed in commemoration of the event of the day.

There were present at Greenwich three men, still in the pastorate, whose ministerial service covers more than a hundred and fifty-five years. And there were present, still preaching as occasion offers, three others whose united ministerial life amounts to 126 years. And yet we talk about the dead line of fifty. No man is old so long as he studies and grows intellectually. Such a scene has been rare enough in the history of New England and is likely to be more rare in the years to come. Greenwich is a little town in Eastern Hampshire never having a population exceeding 800 and today only some 530. But though the population is less than it was by some hundreds yet in spite of this large shrinkage the membership of the church is about as large as it was fifty years ago.

Mr. Blodgett has been a thorough student of the Bible and it has been his habit to read a chapter in his Greek Testament every morning before putting his pen to his sermon. He has a remarkable local memory, and is so saturated with the Scripture that he rarely needed a concordance to refer to book or chapter or verse. Few preachers in Hampshire County are so beloved by neighboring churches or so sought after in times of religious interest. His sermons are clear, pungent and persuasive. Hundreds will rise up to call him blessed and to be the crown of his rejoicing in the day of the Lord Jesus. C. L. W.

### OPEN AIR PREACHING.

As bearing on the question of readjusting church methods to summer conditions, we print the following from a New Hampshire pastor who tells of the success with which he has met in his own field.

Early in my ministry I became impressed with the fact that the church, by the use of the means usually employed, was coming far short of fulfilling the Master's command, "Preach the gospel to every creature." Notwithstanding the great attractions presented and the hearty invitation given to all, the majority of the people refused to respond. It became evident that some new measure must be taken to meet it. The gospel must be taken to the people if they will not come to it. Services were appointed and held in the schoolhouses and homes of the people in the outlying districts, and with good results. But still the majority were unreached. Then open air services were proposed.

These were held sometimes in the outskirts of the village and sometimes miles away in scattered farming communities both in the East and the West, in connection with self-

supporting and home missionary churches. They have always been held where the people could gather in the shade, seated in their carriages or upon cushions and robes spread upon the ground. The leader has always been accompanied by a good number of workers to help carry on the singing, create enthusiasm and extend a cordial greeting to all. This is excellent work for Christian Endeavorers. A little organ is a very essential accompaniment.

The services have not differed very much from a free gospel service held on a Sunday evening. Good singing and earnest practical speaking are most attractive.

The result has been most encouraging. Comparatively large numbers who could not be induced to attend church services were led to hear the gospel. Four times the number gathered in the schoolhouses met and heard the Word of God. The indifferent and the unbelievers have been interested to prepare the way and extend the invitation to others. Catholics have come to the services in large and increasing numbers and were sorry when they ceased.

I am satisfied that much good can be accomplished in this direction, and that we have in it at least a partial answer to the question how to reach the scattered people of our land. This was the Master's method. The possession of a tent would enable one to perform an uninterrupted work.

People want to go somewhere Sunday afternoons, and especially those who do not attend church. Singing and music will draw almost any one. Even those out driving will turn aside to listen to a song service.

Couple this measure with the home department in our Sunday schools, which rural people readily take up, and you have an agency for the accomplishment of untold good among the neglected people of our country.

Let pastors inaugurate this work in every parish. God will bless it and the church supporting it. W. P. CLANCY.

### SUMMER ARRANGEMENTS IN AND NEAR BOSTON.

BOSTON.

*Berkeley Temple.* During July the pulpit will be supplied by Rev. Messrs. W. S. Kelsey, R. B. Tobey, the associate pastors, and E. W. Shurtleff; during August by Rev. Messrs. E. A. Robinson, C. F. Hersey and R. B. Tobey. The evening service will be in charge of the Brotherhood of Andrew and Philip and the Temperance Society one evening each in July, and of the Endeavor Society during August. Mr. Dickinson spends his vacation in Westminster, Vt.

*Central.* Closed until early autumn, when Rev. E. L. Clark, D. D., will assume the pastorate.

*Mt. Vernon.* Closed. Those remaining in town will probably worship with the Old South. Dr. Herrick will spend his vacation, as usual, in Quogue, L. I.

*Old South.* The pulpit will be supplied by Rev. Messrs. R. A. Hume, W. E. Griffiths, D. D., Charles Lemoine, T. T. Munger, D. D., L. H. Thayer, Walter Ufford, W. F. Stearns, J. L. Mitchell, and A. H. Quint, D. D. An afternoon service will be held instead of the evening. Sunday school and prayer meeting will be kept up at Hope Chapel. Dr. Gordon will spend his vacation in the White Mountains.

*Park Street.* The supplies will be Rev. Drs. W. E. Park, Charles Wood, W. L. Phillips and Smith Baker. The church will be closed two or three Sundays for renovation.

*Shawmut.* Rev. C. A. Vincent and Rev. W. L. Tenney will occupy the pulpit during July and August. Maverick Chapel will be kept open. Rev. C. S. Macfarland, its pastor, will spend his vacation in Bethlehem, N. H., after Aug. 13. Dr. Horr, who has been recently dismissed, goes to the Thousand Isles.

*Phillips, South Boston.* Open four Sundays in July, the Presbyterian church joining in the services. After that closed till September, the Presbyterian church being open.

*Maverick, East Boston.* Evangelist E. E. Davidson will occupy the pulpit during July and August. Maverick Chapel will be kept open. Rev. C. S. Macfarland, its pastor, will spend his vacation in Bethlehem, N. H., after Aug. 13. Dr. Horr, who has been recently dismissed, goes to the Thousand Isles.



## ROXBURY.

*Elliot.* Beginning July 23, the pulpit will be supplied by Rev. Messrs. C. L. Jackson, E. B. Webb, D. D., I. M. Patterson, E. E. Davidson and C. C. Creagan, D. D. Dr. Hamilton will spend the last two weeks of July in Western Massachusetts, and August in Plymouth.

*Highland.* The last three Sundays in August Rev. Messrs. Willard Scott, D. D., F. H. Allen and G. C. Adams, D. D., will occupy the pulpit. Mr. Campbell's vacation will be spent at South West Harbor.

*Immanuel.* The supplies, as far as arranged, will be Prof. T. C. Pease and Rev. Drs. Willard Scott and G. C. Adams.

*Walnut Avenue.* Beginning July 23, Rev. Messrs. C. R. Brown, A. S. Walker, D. D., J. M. Gray, D. D., F. E. Sturges, D. D., Smith Baker, D. D., and E. B. Webb, D. D., will occupy the pulpit. Dr. Plumb will spend his vacation near Aurora, Mo., preaching some in Pilgrim Church, St. Louis.

*South Evangelical.* Mr. Merrick will spend his vacation in Plymouth, Mass., and in Central New York. Arrangements for pulpit supply are not completed.

*Jamaica Plain.* The supplies begin July 23 and as far as arranged are Rev. Messrs. Gulick, Wheeler, J. L. Sewall and E. S. Tead. Dr. Tuttle will spend his vacation about Boston.

## DORCHESTER.

*Second.* Dr. Little will probably spend his vacation in Chicago. Supplies not yet arranged.

*Pilgrim.* The supplies for August will be Rev. E. H. Rytting, D. D., Mr. A. P. Davis, Rev. J. Q. Adams and Rev. C. P. Coit, D. D. Mr. Allbright will spend his vacation in the Adirondacks.

*Central.* Mr. A. P. Davis of Yale Seminary will occupy the pulpit during his father's vacation in New Hampshire.

*Village.* Mr. Brooks will divide his vacation between Cottage City, Connecticut and Vermont.

## CHARLESTOWN.

*Winthrop.* Rev. Messrs. A. S. Twombly, D. D., F. A. Allen, W. O. Weeden and D. B. Perry are the supplies secured at present. Mr. Brown's vacation will be spent in Nantucket, Chicago, and Washington, Io.

## CAMBRIDGE.

*First.* The supplies will be Rev. Messrs. W. F. Slocum, D. D., J. B. Dunn, D. D., L. S. Parker, William Sewall, Mr. Berry and G. R. Leavitt, D. D. Dr. McKenzie will spend July in North Woodstock, N. H. The assistant, Rev. L. S. Parker, will remain in Cambridge during the pastor's vacation.

*North Avenue.* The preachers will be Rev. Messrs. Judson Tittsworth, C. W. Rouse, G. H. Hubbard, R. S. Dawson and C. B. Rice, D. D. Mr. Smith's vacation will be spent in Maine.

*Pilgrim.* Prof. F. D. Kelsey will occupy the pulpit during August. Mr. Olmstead will spend the time in New York.

*Prospect Street.* The supplies will be Rev. Messrs. Isaac Jennings, D. D., C. F. Mills, A. S. Twombly, D. D., G. W. Davis, F. E. Hopkins and H. P. Beach. Mr. Beach's vacation will be spent at various points in the New England and Middle States.

*Hope.* The pastor, Rev. C. M. Carpenter, will occupy the pulpit, spending his vacation at home.

*Wood Memorial.* The pulpit supply will be local. Mr. Sneath will spend the first two weeks of August at the World's Fair and the last two in Columbia, Pa.

## SOMERVILLE.

*Prospect Hill.* The pulpit will be occupied by Rev. Messrs. H. A. Bridgman, I. H. B. Headley, E. C. Ingalls, R. B. Tobey, H. B. Roberts and William Slade. Mr. Tead will spend his vacation in Somerville.

*Day Street.* Mr. MacQueen will spend his vacation at the seashore.

*Franklin Street.* The supplies will be Rev. Messrs. J. W. Churchill, D. D., W. S. Hubbard, D. D., S. V. Cole, A. E. Winship, H. L. Griffin and W. G. Poor.

*Winter Hill.* Will be closed through August.

## CHELSEA.

*Central.* Will unite with the First Church during July, and during August the First will unite with it. Mr. Jefferson will take his vacation in September in the West.

## NEWTON.

*Elliot.* Rev. Messrs. D. W. Waldron, C. E. Jefferson, W. F. Stearns, H. A. Stimson, D. D., J. G. Vose, D. D., E. H. Rudd and T. P. Sawin will occupy the pulpit during Dr. Calkins's vacation in Europe.

*Auburndale.* The supplies during August will be Rev. Messrs. F. H. Allen, E. H. Rudd, A. H. Quint, D. D., and William Durant, D. D.

*Nonantum.* Mr. Greene will spend part of his vacation in Northfield.

*Allston.* Mr. Birnie will spend his vacation in Berkshire County and at the seashore. He will be at home all but two Sundays.

*Brighton.* The church has adopted a special summer campaign and will hold its Sunday evening service out of doors on the lawns at various residences. A series of midweek outings have also been arranged of a semi-religious character, such as visiting the Elliot Memorial and holding a service in the open air, the pastor giving an historic address on the work of the Apostle to the Indians. The Christian Endeavor Society has also adopted some special summer features. Mr. Berle will be absent but two weeks this year and his pulpit will be supplied July 16 by Dr. A. P. Foster and July 23 by Rev. W. L. Tenney. The pastor will preach these Sundays in Pilgrim Church, St. Louis.

Of thirty churches reported, nineteen continue the Sunday school, twenty-five the Sunday evening service and twenty-eight the weekly prayer meeting.

## NEW ENGLAND.

## Boston and Vicinity.

Berkeley Temple's water barrel, of the capacity of forty gallons for the short season of July and August, has been replaced by a water tank of unlimited capacity with water always on draught. The inscription on the tank reads:

Compliments of Berkeley Temple Institute.  
"Honest water which ne'er left man 't the mire."

Shawmut Church comes to the conclusion of the first quarter of its experiment on the new basis with all bills paid and with encouraging results thus far.

The summer supplies are beginning to be heard in the local pulpits, Dr. Smith Baker being at Park Street last Sunday, Rev. R. T. Hall of Greenwich, Ct., at the Old South and Rev. E. W. Phillips of Worcester at Berkeley Temple.

## Massachusetts.

A notice was given, June 25, in the North Church, Newburyport, Rev. C. P. Mills, pastor, that \$1,200 were needed to improve the outside appearance of the church building. The next Sunday the box collection amounted to \$1,467, the congregation at the close singing, "I love Thy church, O God" and "Praise God from whom all blessings flow."

Trinity Church, North Attleboro, the youngest member of the Taunton Conference, is having a rapid growth under the pastoral care of Rev. L. B. Voorhees, who is supplying the pulpit. No special meetings have been held, yet conversions have been frequent and the membership of the church has more than doubled since the opening of the year.

Rev. A. Z. Conrad, D. D., delivered an interesting discourse at the Old South Church, Worcester, last Sunday on Worcester's Ten Thousand Boys, taking for his text, "And the boys grew." Gen. 25: 27.

## New Hampshire.

The summer meeting of the Pascatqua Congregational Club was held at Hotel Wentworth, New-castle, July 6, about three hundred members and guests being present. The speakers were Hon. George A. Ramsdell, president of the Central New Hampshire Congregational Club, who spoke on Congregational clubs as aids to a better understanding of Congregational principles, Rev. J. G. Merrill, D. D., on Progressive Congregationalism, Mr. John T. Perry and Rev. C. S. Murkland on Apparent Tendencies in Congregationalism.

During Rev. E. L. Warren's pastorate of four years and a half over the church in Claremont eighty-two have united with the church, an Endeavor Society of seventy members has been established and extensive improvements have been made on the church buildings and grounds. It is with regret that pastor and people approach the end of their work together, but since Mrs. Warren's death it has seemed best.

## Rhode Island.

Rev. J. W. Colwell has just completed the sixth year of his pastorate over the church at Barrington. During that period he has received sixty-two members on confession and about \$21,000 have been raised for benevolent purposes and home expenses. —Rev. L. S. Woodworth has been reappointed by the board of directors of the Rhode Island H. M. S. as State missionary for the current year.

The petition recently presented by representative laymen and clergymen to the East Providence municipal authorities, praying for interference with the flagrant violation of the Sabbath at shore re-

sorts within its jurisdiction, was favorably received and acted upon, and already some of the notorious transgressors are beginning to protest.

It is a matter of general satisfaction that Rev. Thomas Laurie, D. D., of Providence, who has been laid aside by illness for several weeks past, is gradually recovering.

## Connecticut.

The corner stone of the new church in Westbrook, which is to replace the one burned last Christmas, was laid July 5. The stone was lowered into position by the pastor, Rev. E. B. Sanford.

The congregation of the Talcott Street Church in Hartford has requested the ecclesiastical society to build a new house of worship, and it consents. In this church was organized the American Missionary Association. The building occupied was erected sixty years ago, and was at one time almost the only church in Hartford where anti-slavery meetings could be held. The congregation is composed for the most part of colored people.

Thirteen were received to the church in Northfield, Rev. Joseph Kyte, pastor, July 2, on confession as a result of the revival interest in the spring.

## MIDDLE STATES.

## New York.

The church in Greene is still increasing in numbers and spiritual strength. Six were added July 2, making a total of twenty-nine members received at the last four communions. The prayer meetings are largely attended, frequently every seat being occupied. Twenty dollars was given by the Sunday school on Children's Day to the C. S. S. and P. S. The Y. P. S. C. E. has just presented the church with a beautiful set of carved collection plates.

Rev. R. J. Kent will preach in his own church, the Lewis Avenue, Brooklyn, all through the summer, coming up on Sundays and whenever he is needed from the country where his family is staying. — Prof. E. S. Parsons of Colorado College is occupying the pulpit of the South Church, the congregation of the Westminster Presbyterian Church also worshipping there during July.

The seventy-fifth anniversary of the First Church in Evans was commemorated July 4. The exercises consisted of a patriotic sermon by Rev. C. H. Lester, addresses by Rev. L. G. Rogers, a former pastor, by Deacon Bennett of the Baptist church in Evans Centre, a man in his ninetieth year, and by Rev. J. E. Neal of the Methodist church, and the history of the church, by Rev. S. H. Beshgetoor, pastor. This old church was organized July 4, 1818, by Rev. John Spencer, with a membership of twelve. The present edifice was built in 1835. This is the mother church of the town and has given birth to two other churches, that at North Evans and at Angola. It has passed through various vicissitudes, having had no pastor for a considerable period until about four years ago, since which time it has been greatly revived and now has a promising future. The pastor also supplies the church at North Evans.

## THE SOUTH.

## Maryland.

The fifth anniversary of the Second Church, Baltimore, was observed July 2. Rev. E. A. Lawrence gave the address, and there were greetings from the different branches of the church's work. The membership has grown from seventeen to ninety-three, twenty having been received the past year. There are 250 in the Sunday school.

## LAKE STATES.

## Ohio.

Hough Avenue Church, Cleveland, joins with neighboring Presbyterian, Free Baptist and Methodist churches in a systematic canvass and religious census, on the plan of the Evangelical Alliance, of the field which they occupy in common, and July 9 the four pastors made a general exchange of pulpits. — Euclid Avenue Church is one of a group of seven neighboring churches of different denominations which join in union Sunday evening services during the summer.

Pilgrim Church, Cleveland, laid its corner stone, July 6, with impressive ceremonies, beginning at the new building and continued through the evening at the church. The building will be one of the largest and most complete in the country, and will embody many new features specially designed for the varied institutional work which this far-seeing and consecrated church and pastor are planning on a large scale. A spirit of deep enthusiasm and great solemnity pervaded all the services and the church is evidently awake to its great responsibility. Addresses were made by the pastor, Rev. C. S. Mills, Secretary W. E. C. Wright, who is a member of Pil-

grim Church, Secretary J. G. Fraser, Dr. H. M. Ladd, Rev. J. W. Malcolm and Rev. O. D. Patch of the neighboring Free Baptist church. Among the articles deposited in the corner stone were the contents of the box which was placed in the corner stone of the present building in 1865.

Rev. Norman Plasse is holding largely attended and effective evangelistic meetings with the church in Grafton. He has planned a summer evangelistic campaign among country churches, having engagements ahead for Thompson, Nelson and Pittsfield.

The wife of Rev. S. W. Meek of Ravenna was so seriously injured by a runaway accident last week that for some time her recovery was doubtful, but it is now hoped that she is out of danger.

Sixteen united with the church of West Williamsfield, Rev. W. H. Blease, pastor, July 2, as the result of the meetings held by Evangelist A. T. Reed. He has also been holding meetings for two weeks in Williamsfield Centre. The church was greatly blessed and a number converted.

The church in South Newbury is enjoying a period of unprecedented prosperity. In the last two years its membership has nearly doubled and that of the Endeavor Society trebled.—In Rev. B. F. Fritz's first year at Greenwich the church received eighteen additions and the Endeavor Society doubled its membership.—The adoption of the pledge card system by the church at Cuyahoga Falls has largely increased its benevolences.

#### Illinois.

By invitation of the Christian people in North Peoria a council convened, June 30, to advise with reference to the organization of a church. A Sunday school has been held in this region for seventeen years, supported mainly by the earnest labors and generous gifts of Mr. Coleman. The fruits are manifest in the conversion of a number of men and women. After carefully considering the field, which is practically without church privileges, and its relations to other regions and churches, it was unanimously decided that a church should be organized. Appropriate public exercises were conducted in the evening. Rev. H. S. Wannamaker has labored for the past six weeks in this neighborhood and gathered the Christian people together. The new church starts out in its work under the special guidance of the First Church of Peoria.

#### Michigan.

The First Church, Jackson, received ten members July 2, making sixty-one in the last four months. Rev. L. M. Wood of Detroit and Rev. J. Lee Mitchell of New Haven, Ct., will supply the pulpit during the vacation of the pastor, Rev. W. C. Stiles.

In twenty-one months the South Church, Grand Rapids, Rev. J. E. Smith, pastor, without outside help, has received ninety-six members.

#### Wisconsin.

The church in Sturgeon Bay, Rev. A. A. Andridge, pastor, which has many strangers in its summer congregations, is accustomed to give, on Sunday morning, a personal invitation to boarders to all the services through the pastor's aid committee of the Y. P. S. C. E. At the service strangers are welcomed by the social committee.—The Boys' Brigade of Pilgrim Church, Milwaukee, will take charge of the Sunday evening services during the summer.

The Welsh Association held its meetings, June 8-13, at Bethel, Dodgeville and Picatonica churches. There was a large attendance and the reports from the churches indicated an encouraging measure of success. As is the custom, one entire day was devoted to preaching in each of the above churches. The following resolution was passed with entire unanimity:

*Whereas*, We are very much grieved on account of the unhappy misunderstandings that have existed for years and do continually exist in the councils of the American Board; and

*Whereas*, We feel fully convinced that, if the existing disagreements and dissensions could be peacefully settled, the churches of our denomination would take a deeper and wider interest in the cause of foreign missions; therefore,

*Resolved*, That we would most earnestly express our hope and desire that some appropriate method will be adopted by the officers of the board to accomplish this; and that our foreign missionary society, in its polity and mode of procedure, will be brought into closer connection with our churches than heretofore, on the contributions of which churches it solely depends for the funds with which to carry on its Christian enterprises.

#### THE WEST.

##### Iowa.

During the first year of Rev. W. R. Griffith's pastorate at Williamsburg eighty-six members were added to the church, \$400 were added to the salary

and a handsome parsonage was built.—Twenty-two members have been received since last October by the Pilgrim Church of Sioux City, Rev. W. A. Potte, pastor.

The Rockwell people have added \$100 to the salary of their pastor, Rev. D. G. Youker.—The German church people of Des Moines, Rev. Jacob Henn, pastor, are building a house of worship.

The Sioux City Riverside Mission has become a church with a membership of twenty, Rev. R. W. Jamison, pastor. The church has a comfortable house of worship.

Rev. Michael Albert of Kingsley is on his way to Germany, where he will spend several weeks visiting his mother. During his absence his pulpit will be supplied by Rev. B. C. Tillitt.

The Nevinville church, Rev. H. L. Wissler, pastor, has made repairs and improvements, including painting, papering, a new pulpit and pulpit furniture and carpets. The bills have all been paid.

#### Kansas.

Rev. D. D. Delong of Arkansas City the night before he started on his vacation of two months preached to a large congregation, giving suggestions to his people for service during his absence.

General Missionary McGinnis is at Kiowa, where the church is without a pastor and is finishing its house of worship. Services are held in the audience-room of the unfinished building and are well attended. This is the church whose house of worship was destroyed by cyclone in April, 1892.

Evangelist Veazle has returned from Utah and is holding a series of meetings at Jetmore. General Missionary Bishop and Gospel Singer Geach have pitched the missionary tent in the city park at Armourdale, where 500 persons sometimes attend the services.

#### Colorado.

The Boulevard Church, Denver, is greatly pleased at the acceptance of its call by Rev. C. H. Pettibone of Southbridge, Mass. The church is in good condition for his coming. It has one of the largest Sunday schools of our order in the State.—Rev. F. T. Bayley of Plymouth Church spends two Sundays of his vacation with his former people at Detroit, Mich.—The Third Church occupied its new chapel last Sunday. It is of brick, unique in design and convenient in its appointments. It cost about \$7,000. The location is near the new high school building of West Denver.

Rev. D. J. Baldwin of Overton is laid aside for a time by hemorrhage of the lungs. General Missionary Sanderson supplies for him.

#### PACIFIC COAST.

##### Oregon.

The Mid-Columbia Local Association held its annual meeting with the Riverside Church, Hood River, recently. Rev. W. C. Curtis of The Dalles church preached the sermon. Rev. H. F. Gift was elected registrar for the coming year and is to make plans in connection with Superintendents Clapp and Curtis for a series of fellowship meetings. There are but few churches in this association and these widely scattered, but they have a heart in Christian work and pledge to contribute to the seven societies. Each church also pledges to care for one or more missionary and independent Sunday schools in its neighborhood.

A club for study of American history was organized in the First Church of Portland, June 28. It started out with fifty members. The plan of study is substantially that in use at Yale.

#### CHRISTIAN ENDEAVOR NOTES.

The Park Society in Brooklyn, N. Y., becomes responsible for the care of the church during the sexton's absence this month.

The Juniors of the Old South Church in Worcester, Mass., lately held an outdoor consecration meeting, and after the meeting gathered flowers which they took to the sick.

The floating societies now number twenty, nine of which are on steamships. Fourteen members of these societies are known to have become members of some church during the past year.

The Model Constitution is now issued in English, French, German, Spanish, Dutch, Swedish, Norwegian, Danish, Chinese, Japanese, Tamil, Telugu, Hindi, Hindoostanee, Bengalee, Armenian and modern Greek.

On the first Sunday after his return, July 2, Dr. Clark gave an interesting address at his home church at Auburndale, Mass., telling some of his experiences on his journey and of his observations

in missionary fields, and showing the badges worn by Christian Endeavorers in several missionary countries.

Notwithstanding Turkey's attitude toward Christian Endeavor, there are still forty-one societies in that country.—The Davy Street Congregational Society at Hobart, in Tasmania, holds fortnightly cottage meetings.—The Richmond Congregational Society of Melbourne, Australia, observed its anniversary by giving a tea to 250 of the poorest people in the city.

The total number of societies as reported at Montreal is 26,284, the Junior Societies numbering 4,136. The net gain the last year was the largest ever made, 5,276 against 4,806 the year before. The Presbyterians head the list with 5,411 societies, followed by the Congregationalists with 4,882. New York has the largest number of societies and Pennsylvania made the greatest gain last year. Philadelphia has the largest local union of any city, including 337 societies. More than 158,000 Endeavorers have become church members during the year.

#### WEEKLY REGISTER.

##### Calls.

ARMS, William F., accepts call to Essex, Ct. BLAKELEE, Newton T., Port Byron, Ill., to North Side Ch., Milwaukee, Wis. Accepts. BOKROGH, Wesley A., Erwin, S. D., to Beardstown, Ill. Accepts. BUTCHER, William R., Elmwood, Ill., to Rapid City, S. D. DAVIDSON, John N., accepts call to Two Rivers, Wis. EVATT, Robert, accepts call to Nettie, Ill. Wis. GEORGE, Joseph H., has not declined presidency of Drury College. GRIFFES, Frank J., Hudson, N. Y., to Glover, Vt. Accepts. HICKS, Frank B., Clear Lake, Io., to Wayne. Accepts. HUBBARD, William B., Yankton, S. D., to Highmore. HUMFREYS, John, Klueneville, Wis., recalled to Pluckney, Mich. KINNEY, Henry N., Winsted, Ct., to Good Will Ch., Syracuse, N. Y. LAY, Cordas W., accepts secretaryship of Yankton College. MCCORMICK, Donald, Georgetown, Ont., to Watford and North Watford, Me. Accepts. NEWLANDS, Robert W., Waukegan Grove, Ill., to Port Byron. OTIS, Jonathan T., Irvington, Neb., to Grand Junction, Mich. Accepts. PETERSON, Charles H., accepts call to Boulevard Ch., Denver, Col. PITKIN, F. M., recalled to Mound City, Kan. Accepts. SEVENANCE, Charles N., Wichita, Kan., to Wellington, O. Accepts. SKELLEY, Arthur F., Chicago, Ill., to Wellington, O. Accepts. STARK, C. W. (Prim. Meth.), to Genoa Bluff, Io. Accepts. TELLER, Daniel W., Owego, N. Y., to Fredonia. Accepts. TUCKER, Charles H., to Galesburg, Mich. TUCKER, O. E., Olivet College, to Pottsville, Mich. Accepts. WALLACE, William C. A., Detroit City, Minn., to East Duluth. Accepts. WILCOX, Frank G., Chicago, Ill., to Mason City Io. Accepts.

##### Ordinations and Installations.

CURTIS, John S., c. July 3, Lebanon Center, Me. Sermon, Rev. L. L. Paine, D. D.; other parts, Rev. Messrs. F. B. Thayer, George Lewis, G. M. Woodwell and C. H. Pope. DOANE, Frank B., c. June 14, Bridgewater, Ct. FARNWORTH, Arthur, c. p. June 23, Second Ch., Norfolk, Neb. Sermon, Rev. J. J. Parker; other parts, Rev. Messrs. J. W. Barron, A. G. Washington and R. S. Pierce. GOODRICH, Lincoln B., c. p. June 23, Round Brook, N. J. Sermon, Rev. C. H. Richards, D. D.; other parts, Rev. Messrs. S. M. Newman, D. D., W. F. Cooley, C. H. Patton and A. H. Bradford, D. D. HODGEMAN, L. P., c. p. July 3, Albion, Pa. Sermon, Rev. J. G. Fraser; other parts, Rev. Messrs. M. B. Morris, R. G. McClelland, J. H. Dose and J. H. Cooper. ISAACS, William, c. p. June 25, Winsted, N. D. PEIFFER, Herman, c. June 23, North Duquene, Io. Sermon, Rev. F. E. Hopkins; other parts, Rev. Messrs. S. J. Beach, G. M. Orris, Mauds Barrett and T. O. Douglass.

##### Resignations.

CREELMAN, Harlan, Worthington, Mass. DANIELS, Daniel, Dundaff, Pa. DAVIS, William V. W., Union Ch., Worcester, Mass. DAVIS, F. E., Baldwin, Mich., for further study. DISBROW, Edward D., Carthage, S. D. DONOVAN, David, Madison, Minn. HUCKEL, Oliver, Union Ch., Weymouth and Brain-tree, Mass., to study abroad. KELLOGG, George N., Taftville, Ct., resignation not accepted. LAWRENCE, George W., Bennington, N. H. LAWRENCE, Harry A., Centerville, S. D., and will enter Chicago Seminary. MCGOWN, Richard H., Salmon Falls, N. H. MAERS, Julius, Kellogg, Io. ROTCH, Caleb L., Wapeton, N. D.

##### Churches Organized.

ALBION, Pa., recognized July 5. Thirty-one members. NORFOLK, Neb., Second, June 23. Eighteen members. NORTH DUQUENE, Io., German, recognized June 23. SIOUX CITY, Io., Riverside. Twenty members. SOUTH ACTON, Mass., recognized July 2. Forty-one members. In charge of Rev. B. F. Leavitt. VALENCIA, Kan., recognized June 23. Thirty members.

##### Miscellaneous.

BIDDLE, Jacob A., has been ordained deacon in the Ebenezer Church. BIGELOW, Frank E., Olivet College, will supply the churches in Fort and Furnessville Station, Ind., during the summer. BRICKETT, Harry L., Lyndfield Center, Mass., was recently given valuable pictures of his wife and children by members of his church and congregation. DANFORD, James W., is supplying the churches in Mapleton and Sterling, Minn., for three months. DAVIES, Henry, Green Paine, Ct., has called for En-tire, where he will spend a few months. GEROLD, Samuel L., has received \$77 from his people in appreciation of his services in connection with the observance of the 150th anniversary of the church.



HIBBARD, Rufus P., and wife of Gloucester, were given a reception by their people, July 2, on the occasion of their silver wedding, and were presented with over \$400 in cash and other gifts.

HOWES, Herbert R., is supplying the church in Kendauskog, Me.

JUBB, William W., of Fall River, Mass., is spending his vacation in England.

MEAD, Elwell O., and bride, received \$200 in money and gifts from the churches in Barton and South Newbury, O.

NOBLE, Thomas K., First Ch., Norwalk, Ct., has been appointed chaplain of the Fourth Regiment C. N. G.

PHILLIPS, Daniel, Huntington, Mass., sailed July 3 to spend two months in England, Scotland and Wales.

PRICE, Edgar, Drury College, is invited to supply the churches in Nichols and Billings, Mo., during the summer.

RADER, William, will supply Dr. E. G. Beckwith's church in Honolulu for several weeks.

ROBIE, Benjamin A., and wife, Grafton, Mass., received from their people \$218 to defray their expenses to the fair.

#### ADDITIONS TO THE CHURCHES.

Conf.	Tot.	Conf.	Tot.		
Albany, N. Y.,	3	5	Monticello, Io.,	4	6
Barton Landing, Vt.,	5	5	Newburyport, Mass.,	5	7
Boston, Mass., Her-	7	11	Whitefield,	5	8
vey Temple,	7	11	Newell, Io.,	4	4
South Evangelical,	2	8	Niantic, Ct.,	4	4
Bridgeport, Ct.,	8	10	Niles, Io.,	49	57
Brookton, Mass., For-	2	6	Nonantum, Mass.,	4	5
ter,	2	6	North Attleboro, Mass.,	4	7
Burlington, Vt.,	1	7	Northfield, Ct.,	13	13
Cambridgeport, Mass.,	6	6	North Kaukauna,	14	14
Pierrem,	6	6	Wis.,	14	14
Carthage, N. Y.,	1	5	Oscoda, N. Y.,	7	7
Chelsea, Mass., Cen-	8	18	Portland, Ore., First,	5	12
tral,	8	18	Ridgerville, Ind.,	5	11
Chelsea, Vt.,	3	4	Rochester, N. Y.,	12	18
Chicago, Ill., Beth-	2	6	South,	5	7
any,	10	10	Rootstown, O.,	5	7
Claremont, N. H.,	10	10	Sharon, Mass.,	4	4
Cleveland, O., Pil-	7	14	Simsbury, Ct.,	5	5
grim,	7	14	Sioux City, Io., May-	6	13
Clinton, Mass.,	5	11	flower,	6	13
Colchester, Ct.,	4	4	Riverside,	4	4
Cornwall, N. Y.,	4	6	Stoneham, Mass.,	4	8
Cowles, Neb.,	3	3	Taunton, Mass., Trin-	8	8
David City, Neb.,	13	13	itarian,	8	8
East Hardwick, Vt.,	8	8	Windsor,	4	4
East Longmeadow,	5	5	Valencia, Kan.,	23	23
Mass.,	11	19	Vergennes, Vt.,	3	3
Ellington, Ct.,	11	19	Wakonda, S. D.,	2	3
Fitchburg, Ma., Roll-	19	19	Ware, Mass., East,	8	8
er,	19	19	Washington, D. C.,	4	4
Gomer, Io.,	8	11	First,	14	26
Good Hope, Io.,	1	3	Watertown, Ct.,	7	13
Granby, Mass.,	6	10	Watertown, Io.,	5	6
Grand Rapids, Mich.,	7	14	Webster, Io.,	36	36
South,	6	6	Westboro, Mass.,	33	36
Greene, N. Y.,	17	17	West Williamsfield,	16	16
Hartford, Ct., Fourth,	8	8	O.,	4	4
Hyde Park, Mass.,	8	8	Whitman, Mass.,	4	4
Indianapolis, Ind., Pil-	9	9	Worcester, Mass., Cen-	2	6
grim,	9	9	tral,	7	11
Jackson, Mich., First,	6	10	Hopk,	2	4
Madison, O.,	1	5	Immanuel,	2	4
Malden, Mass., First,	6	7	Plymouth,	3	8
Medford, Mass., Mys-	3	4	Fourteen churches	25	27
tic,	3	4	with two or less,	25	27
Millbury, Mass., First,	14	14			
Milton, N. H.,	1	5			
Minneapolis, Minn.,	8	8			
Lyndale,	8	8			

Conf., 469; Tot., 755.

Total since Jan. 1. Conf., 10,833; Tot., 23,063.

#### ENDEAVORERS AT MONTREAL.

BY REV. J. L. SEWALL.

Until some one invents a grammatical degree beyond the superlative, the task of the correspondent at one of these latter-day international gatherings of Christian Endeavorers is a trying one. At New York last year adjectives, like listeners and readers, were well-nigh exhausted or overtaxed; and though last week's assembly at Montreal was less bulky than the convention of 1892, it by no means fell below it in power and real greatness. To report even briefly meetings which occupied over one hundred solid hours, counting simultaneous sessions, prayer meetings and conferences, and which scheduled nearly 170 participants, without mentioning the numerous unnamed speakers at roll-calls and in open meetings, is manifestly impossible save for the daily papers which have this year outdone all previous efforts in reproducing the details of this most colossal of all gatherings of modern times. The most that can be attempted in these columns is to reproduce certain impressions made upon one in attendance.

The wisdom of selecting Montreal for the place and 1893 as the year for this convention has been abundantly vindicated. Everything has united to intensify the spirit of comprehensiveness which is increasingly regnant in these Endeavor rallies. This Columbian year has brought the world into closer quarters than ever before. The tour of Dr. Clark and members of his family around the globe has happily coincided. The internationalism of the movement is appropriately recognized by crossing the line between Canada and the United States. The valuable progress of

the past twelve months toward the realization of the interdenominational ideal has received full and glad appreciation. Now that the Methodists of the United States, North and South, are virtually alone in opposing Endeavor fellowship for their young people, it is specially gratifying to come among the Canadian Methodists, who have so heartily adopted the Epworth League of Christian Endeavor, thereby securing full denominational control of their young people without exhibiting the sectarian narrowness of some of their brethren further south.

The welcome of Montreal to this convention may be safely termed unprecedented, and this without in the least reflecting upon previous hospitality. New York as a city was not really aware of what a Christian Endeavor convention was until the delegates were taking their trains for home. Here an eager and interested expectation, if not a fully intelligent one, was everywhere manifest. The city streets, as well as the halls of meeting, were gay with the banners of St. George, the French tricolor and the stars and stripes blended in harmonious beauty. The very stores and restaurants were profuse in displaying the C. E. monogram. All public or corporation officials were unwearied, or at least heroically tried to appear so, before the many questions of their visitors. The work of reception of the white-capped "scouts," which extended for miles outside the city upon every incoming train or boat, was whole-hearted and effective.

The climax of welcome, however, was the address of the mayor, who appeared at the opening session in all the insignia of his office, and extended the hospitality of the city in a speech of remarkable power and felicity. Alluding with perfect frankness to the fact that he and the large majority of citizens were Roman Catholics, he rose to the higher unity that should be a tie between all who bear the name of Christ and displayed a spirit which might well be commended and exhibited by all Protestants. It is significant that in the leading Catholic churches, previous to the convention, the priests spoke of the coming event and urged their hearers to take to their hearts as well as homes the guests who possibly would have their first opportunity of learning that genuine Christian charity made its abode in such places. The response on the part of the convention was most hearty, though one or two speakers were so discourteous as to utter some wholly uncalled for criticisms of Romanism, greatly to the regret of the vast majority of delegates.

It was no small task which confronted the committee of entertainment to find places for all the thousands of delegates and to adjust locations unoccupied at the last moment to new comers unprovided with lodgings. Only a small fraction could be accommodated at hotels, and of necessity some had to accept distant and less desirable assignments. In possibly a few cases there was reasonable dissatisfaction with quarters provided, but as a whole the result was a marvelous success and reflects great credit upon Mr. Lighthall and his helpers, who never left their post unattended by day or night. It ought also to be said in simple justice to the committee of 1893, even though it may imply less success on the part of preceding committees, that never were the arrangements as a whole so complete and ingeniously perfect as at this convention. Everything seemed to be anticipated. The work of the press committee, under the leadership of Mr. Herbert B. Ames, was simply marvelous, and by universal consent of all at the reporters' tables left nothing to be desired beyond the actual composition and transmission of their tidings to distant readers.

The double hall arrangement was an inevitable novelty, presenting both advantages and difficulties. The drill hall held 8,000

chairs, and a like number was provided for the huge tent just across the street. The holding of simultaneous sessions undoubtedly gave more people a chance to hear. On Thursday evening Dr. Clark and Secretary Baer delivered their annual addresses in both places, greatly to the satisfaction of multitudes, who otherwise would have lost this treat, which is one of the greatest at every convention. At the same time it must be confessed that the dual convention produces a sense of incompleteness in each of its parts and results in a restlessness of audiences which is difficult to control, for if one cannot easily hear in one place, or is not thoroughly interested, it is easy to step across the way in search of pastures new. It is worthy of consideration another year whether meeting places more distant from each other might not be better, though that would still further intensify the feeling that there are two conventions instead of one. As numbers increase sociability of necessity diminishes; scarcely any receptions and reunions were attempted this year, and henceforth must be impracticable unless there are more ample hotel accommodations or special time allotted.

The universal judgment upon the program was hearty commendation for its richness, symmetry and the skillful use of participants from nearly everywhere. The addition of an extra twenty-four hours, however, was felt by many to be a mistake, especially when no break was made at any point for excursions or social intercourse. Even the trustees this year complained, many of them, of weariness and inability to go through the entire series of meetings at which their presence was expected. All would have come to Sunday morning far better fitted for the great day of the feast if Saturday afternoon and evening had been left entirely free.

As it was, the attendance on many of the meetings was less faithful than it has been in the past, and this is to be explained not by lack of fidelity or attractiveness of outside surroundings, but by the limits of physical and mental endurance. At such feasts too much is as bad as not enough, and it is to be hoped that at Cleveland next year this tendency to overload the program may be stoutly resisted.

To mention special speakers and their work would manifestly be a hard task, not to say an impossible one. In general, it should be said that all the speakers appreciated their opportunities, and brought their best efforts to improve the same. Very few failed to appear at their proper places on the program. The five separate services on Wednesday evening in as many churches struck a high keynote of spiritual earnestness, and made an admirable prelude to the remainder of the convention. The addresses of welcome were also exceptionally good, and portions of Dr. Henson's reply were exceedingly effective, notably his remark, "I wish Montreal would loan Chicago her mayor for the next four months!" and his happy blending of the thunders of artillery, saluting for the marriage of England's future king and queen, into his description of the future triumphs of God's advancing hosts. The prayer of Bishop Arnett of the African Methodist Episcopal Church for Prince George and his bride, uttered at the hour of their union in London, was impressive, and peculiarly touched the hearts of all the queen's subjects present.

The annual address of Dr. Clark was generally considered to be the most masterly presentation of Endeavor principles which he has ever given, and the greetings offered to Secretary Baer were full of the deepest feeling, in view of his enforced absence from the last annual meeting and the bereavement which has darkened his home during the last year. Mrs. Clark's appearance was the signal for as hearty cheers as greeted any speaker, and her

two addresses demonstrated to all a fact that some have long known—how greatly this whole movement has been indebted to her unseen presence and how admirably she is fitted for public address on Christian Endeavor themes. Rev. J. Q. A. Henry of San Francisco gave an exceedingly strong and practical talk upon the use of the Bible, though its effect was marred by greatly over-running his time, and Rev. Nehemiah Boynton, who was suddenly called to give his address on the Relations of Christian Endeavor and the Sunday School in the place of a non-appearing congressman, showed himself admirably fitted to lead the forlornest hope of oratory against the retreating masses of a wearied evening audience.

The practical topics of moral reform are evidently as near as ever to the heart of the average Endeavorer. Temperance and missions are, as always, themes of deep thought and feeling. The Sunday closing of the World's Fair, as a past heroic effort and as a future possibility, suggested by President Palmer's reported utterances before the national commission, stirred the great audiences to tremendous enthusiasm, and while on all hands there was a deprecation of anything like a systematic boycott there was evidently a tremendous store of strong conviction that will manifest itself by absence if the Sunday opening continues and by a magnificent rallying at Chicago if the directors succeed, as Dr. Storrs would say, in "letting go of the bear," and reverse their action now in force.

California rejoices in the promise of the convention of '95, on the understanding that the railroads consent to reasonable rates, and Cleveland hung up her banner of welcome for next year. Dr. Tyler, the chairman of arrangements for that meeting, declares that 35,000 will be provided for at that time, and, if the next twelve months see a proportionate gain in numbers and a like progress in all lines of development as compared with the past year, his expectations may be realized. Wherever we may go and whatever magnitude may be attained, no Endeavorer who has been at the Twelfth International Convention at Montreal can ever fail to remember with delight the Christian fellowship and broad outlooks of that gathering.

The latter sessions of the convention were somewhat marred by demonstrations of the hoodlum French element, which was stirred up by the comments of a French Roman Catholic newspaper on some unfortunate remarks of Mr. Karmarkar about Catholicism in India. On Friday and Saturday evenings a mob gathered around the tent and drill hall, making it necessary to admit only delegates into the meeting. A large police force prevented any outbreak beyond marching and noisy songs, but it was thought best not to hold any meeting in the tent on Sunday night. Consecration services were held in the drill hall and in several churches. Around the former place, which was filled, a great crowd gathered. A large force of ununiformed militia was there to defend the Endeavorers and for a time a collision seemed imminent. Englishmen sang Rule Britannia and Frenchmen sang the Marseillaise. The vigilance of the police, however, prevented any serious collision between the opposing parties, and the crowd of Endeavorers, as they poured out of the hall, were escorted by the Englishmen toward their homes, while the voices of the Endeavorers rang out sweet and strong with At the Cross. Neither the city of Montreal nor the Catholic Church should be held responsible for this unfortunate episode.

On Monday Mayor Desjardins and the board of aldermen entertained the officers of the society and leading members with a ride about the city and a luncheon on Mount Royal. About 150 Endeavorers were included in the party.

## THE WORLD'S STUDENT CONFERENCE AT NORTHFIELD.

BY REV. JOHN E. TUTTLE, D.D.

"I have just been writing home and asking them what they think of a hotel which has neither a bar, billiards nor tobacco and where they have prayers every morning." This bright-eyed girl is not the only one whom Northfield has filled with wonder. Those who go thither every summer, as those who for the first time gaze on its beautiful landscapes and share in its beautiful life, agree that Northfield is a wonderful place. Indeed, is it too much to say that this quiet village on the banks of the old Connecticut is the most remarkable place on this continent?"

This eighth annual World's Student Conference has been worthy of its name, of the place, of the auspices under which it has been held. It has been national, touching on themes of patriotism in its Fourth of July celebration, and world-wide in its study of foreign missions. It has been Scriptural, spiritual, sensible. About 400 students, representing over 100 institutions of learning in every quarter of the United States and Canada, formed the working body of the conference, while many friends from far and near shared in the blessings of the meetings. No one could look at this splendid set of fellows without quickened heart beat. They were magnificent object lessons in Christian manhood. Not a coarse word, not a sign of tobacco, not an ungentelemanly act among these 400 students gathered from all parts of the land and from all walks in life!

They were men of serious purpose and clean lives, who came to Northfield to learn more about Christ that they might tell others more about Him. This does not mean that they were ripening for the kingdom before their time. There were men there who could line a ball over center's head or field it home like lightning, play tennis as if life depended on it, swim like ducks, run like deer and yell like Comanches. Speer, leader of the ten o'clock Bible class, was probably the best football player Princeton ever had. Looking at such men one felt like echoing words spoken by Mr. Moody in an early session of the conference, "I never was so hopeful for America as I am today."

Every day was full of good things. After seven o'clock breakfast and a half-hour for study and meditation, the work of the day began in earnest at eight o'clock with the missionary institute, led by Adams of McCormick Seminary, Chicago. Intended especially for those contemplating foreign missionary service, this well arranged course of Biblical instruction on missionary themes, with its practical sub-topics and alert leadership, attracted many. At the same hour the group training classes, consisting of small groups for Bible study under students who will occupy similar positions in Bible work in their respective colleges, did good work. At nine the College Association Conference, under Mott's wise direction, considered for an hour vital topics touching religious life and work in the colleges. If fourteen colleges reported not a conversion in the year past, if only one-eighth had marked spiritual awakening and one-third of the associations were compelled to confess no provision made for winning souls to Christ, on the other hand many cheering facts were given showing that never was Christian work so well organized, so earnestly pushed, nor Bible study so systematized and extensive in our colleges as today. Following this were the Bible studies on the life of Christ under Speer and the central training class in which McConaughy of Mt. Hermon drilled the class leaders in the use of the Bible in personal work.

From eleven to twelve daily the general

meeting, Mr. Moody presiding, attracted every one. At this meeting various speakers, beside Mr. Moody himself, were heard. Dinner over the afternoon was entirely set apart and religiously devoted to recreation. From seven to eight the Round Top meetings were held. On this hill of hallowed associations, where 400 men have definitely pledged themselves to foreign missions, with the valley stretching away in the distance and the river winding like a ribbon of silver through the green of the meadows, as the soft twilight came on the songs seemed sweeter, the prayers more tender, than anywhere else. Of those who in the student volunteer movement have pledged themselves to foreign work 3,500 were reported for the last year as actually in preparation. After the general meeting, closing at 9.30, the half-hour college delegation meetings finished the feast of each day and, in practical results, proved among the most important of the conference.

To report the addresses would require an entire issue of the *Congregationalist*, and to attempt extracts would hopelessly embarrass one in the many good things from which to choose. Judson, Faunce, Beach, Monod, Purves, Jacobus, Speer, Mott, Moody, Drummond are names which indicate the strength and fervor of all that was said, while Turner's tells the story of the inspiring singing. The spiritual quality of the conference steadily improved to the very end. One of its most intense moments was in the morning session of the first Wednesday, when Mr. Moody asked for the prayers of the men that he might be anointed anew by the Spirit for his coming work in Chicago and for all who would give up everything in their lives to Christ to meet him in the woods for prayer that afternoon. None present will forget that request and the heart searching it brought even then, much less that afternoon when, gathered with bared heads before his aged mother's door, we sang for her the old hymns she loves and after the prayer for God's blessing to continue with her went silently into the mountain to be with God, to receive that anointing which to 300 men will make that wooded hillside for all time to come the very gate of heaven.

The delegates have scattered, saying, with Monod, "To be in Northfield is a different thing from knowing or hearing about Northfield." They have gone with a great admiration and love for Mr. Moody, the man who, under God, has led them all nearer the Master. They have gone with higher Christian ideals, with a mighty spiritual uplift, with new passion to save others, with strength to be better students and better men always. Sometimes on summer evenings in coming years, when boyhood and youth are far behind, afar on foreign shores or still in our own homeland, they will close their eyes and once more hear softly floating up the Northfield Valley the rah, rah of the college cheers mingled with the sweet notes of gospel songs.

Middlebury College graduated sixteen students this year, of whom three were young women. The degree of D.D. was conferred upon Professor Denio of Bangor and that of LL.D. upon A. B. Hepburn, president of the Third National Bank of New York City. The college is prospering, an addition of \$104,000 having been made to its productive funds during the year, and its annual income has been sufficient to meet current expenses. The number of students in attendance during the year has been eighty-eight.

## BIOGRAPHICAL.

### HIRAM CAMP.

Hiram Camp, whose name at once suggests generous benefactions, died at his home in New Haven, July 9, at the age of eighty-two. His business was clock-making and he organized and developed an

extensive the proce ward Ch public off of the Ch the main prizes.

Religious are inserted notices in

NORFOLK meeting, I MASSAC Treasurer, Boston. A D. D. Con

CHURCH or evangel England, ton, Mass.

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BACON—SH W. F. Baco A. Bacon o Grout Shel CLEAVES— June 12, b Cleaves, p and Alice I GOODRICH— by Rev. C. Lincoln B. B., daught



extensive and prosperous industry, a large share of the proceeds of which was given to carrying forward Christian work. He held a number of local public offices and for many years has been a deacon of the Church of the Redeemer. He has been one of the mainstays of D. L. Moody's Northfield enterprises.

## Notices.

Religious and ecclesiastical notices in an abbreviated form are inserted without charge. The price for publishing such notices in full is ten cents a line (eight words to the line).

NORFOLK AND PILGRIM BRANCH W. B. M. quarterly meeting, Duxbury, July 18, 10 A. M.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset St., Boston.

CHURCHES are assisted to secure candidates, supplies, or evangelists by the Evangelical Association of New England. Address J. E. GRAY, 7 Tremont Place, Boston, Mass.

## BENEVOLENT SOCIETIES.

THE AMERICAN HOME MISSIONARY SOCIETY is represented in Massachusetts by THE MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32 Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Sarah K. Burgeas, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset St., Boston. Langdon S. Ward, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 151 Washington St.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York. Rev. George A. Hood, Congregational House, Boston. Field Secretary.

THE NEW WEST EDUCATION COMMISSION.—Planting and sustaining Christian schools in the Rocky Mountain region. Rev. Charles R. Bliss, Secretary, 151 Washington St., Chicago, Ill. William H. Hubbard, Treasurer, "The Rookery," Chicago, Ill. Boston office, 22 Congregational House. George M. Herrick, Field Secretary. Miss Lucia A. Manning, Agent-in-Charge.

AMERICAN COLLEGE AND EDUCATION SOCIETY.—J. A. Hamilton, Sec.; E. A. Studley, Treas.; F. L. Ferguson, Field Sec., 10 Congregational House, Boston; T. Y. Gardner, W. Sec.; office 151 Washington St., Chicago, Ill. Aids needed colleges, academies and students for the ministry. Institutions recognized: Pacific University, Whitman, Yankton, Doane, Rollins, Fargo and Pomona Colleges.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—The Missionary Department employs Sunday school missionaries, organizes schools and aids those that are needy by gifts of Sunday school helps and other religious literature. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South, and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 151 Washington St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

BOSTON SEAMEN'S FRIEND SOCIETY, founded December, 1827; chapel, 287 Hanover St.; chaplain, Capt. S. S. Nickerson; furnishes loan libraries and religious reading to vessels, and distributes clothing and other necessities to shipwrecked and destitute seamen and their families. Chapel open day and evening. Branch mission, Vineyard Sound. Contributions of second-hand clothing, weekly papers and monthly magazines solicited, and may be sent to the chapel, 287 Hanover Street. Contributions to sustain its work are solicited, and remittances may be sent to B. S. Snow, Corresponding Secretary, Room 22, Congregational House.

Rev. ALEXANDER MCKENZIE, D. D., President.  
GEORGE GOULD, Treasurer.  
BARNAS S. SNOW, Corresponding Secretary.  
Congregational House, Boston.

THE AMERICAN SUNDAY SCHOOL UNION, established 1824, organizes Sunday schools and does general mission work, more especially in rural districts. Its work is interdenominational, to help all churches of Christ. The legal form of bequest is, "I give and bequeath to the American Sunday School Union established in the city of Philadelphia, — dollars." Contributions may be sent to the secretary for New England, Rev. Addison P. Foster, D. D., No. 1 Beacon Street, Room 85, Boston. Post office address, Box 162.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustain chaplains and missionaries; promotes temperance homes and boarding houses in seafaring ports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TRASK, President.  
Rev. W. C. STITT, Secretary.  
W. C. STURGES, Treasurer.

## Marriages.

(The charge for marriage notices is twenty-five cents.)

BACON-SHELDON.—In Jamaica Plain, July 5, by Rev. W. F. Bacon, father of the bridegroom, Prof. Charles F. Bacon of Beloit College, Wisconsin, and Mrs. Alice Grout Sheldon.

CLEAVES-LAWRENCE.—In North Yarmouth, Me., June 12, by Rev. Lauriston Reynolds, Charles Poole Cleaves, pastor-elect of the church in Enosburg, Vt., and Alice Lavina Lawrence of North Yarmouth.

GOODRICH-BURNETT.—In Brooklyn, N. Y., June 19, by Rev. C. L. Goodrich, brother of the groom, Rev. Lincoln B. Goodrich of Bound Brook, N. J., and Hattie B., daughter of Dr. J. B. Burnett.

NOYES-WELLS.—In Delavan Lake, Wis., July 1, by Rev. Joseph Collier, D. D., Dr. Edmund Noyes of Chicago, Ill., and Fannie Henrietta Wells of Hartford, Ct.

ORMSBY-JENKS.—In Presque Isle, Me., July 5, by Rev. C. E. Harwood, Waterman L. Ormsby of Brooklyn, N. Y., and Charlotte E., daughter of A. H. Jenks of Presque Isle.

PRESTON-KENEDY.—In Benton Harbor, Mich., Rev. Bryant C. Preston and Lina Kenedy.

WEATHERBY-JONES.—June 28, Rev. Arthur Weatherby and Clara Allyn Jones of Lancaster, Wis.

## Deaths.

(The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.)

CROSBY.—In Ansonia, Ct., June 23, after a long, painful illness, Deacon Joshua Crosby, aged 77 yrs. He was for many years prominently connected with the church in Saratoga Springs, N. Y., organized the first colored Sunday school in Saratoga and was active in many good works.

KELLEY.—In Chicago, Ill., June —, A. P. Kelley, aged 70 yrs. He was a prominent Congregational layman and a generous contributor to denominational work.

MARTIN.—In Peking, China, April 24, Jane Vansant Martin, wife of Rev. W. A. F. Martin, aged 57 yrs.

RICH.—In Lewiston, Me., July 6, Prof. Thomas H. Rich of the Cobb Divinity School, Lewiston, aged 71 yrs. He graduated from Bowdoin College in 1848 and from Bangor Seminary in 1852, and was for several years instructor in Hebrew in that seminary.

WHITING.—In Newton Highlands, July 4, Henry L. Whiting, aged 72 yrs.

## GEORGE B. BUZELLE.

Mr. Buzelle died in Brooklyn, N. Y., April 25, aged sixty. He was of mercurial temperament, sharp individuality, keen common sense, no memoir perfect. When he was converted, something occurred, out of old Parson Prentice stock among the New Hampshire hills, straight ahead through Colby University and Bangor Seminary. Some ten years ago called to be general secretary of the Brooklyn Bureau of Charities, he found his niche. Doing good came easy to him; at first one small office, a registry of the givers of aid and little else. Dealing with some responsive hearts, some not responsive with wealth, and no interest with thoughtless critics, with those who load their dollar with advice, to keep in touch with 52 wife and unwisely friendly visitors, to register 170,000 cases of alleged distress and hunt them out, means much. He learned to read character, to know a dead beat.

Mr. Buzelle is dead, but two industrial wood-yards, two workrooms for instruction of unskilled women, two day nurseries for children less than six years old whose parents are working, one house lodgings for homeless women who are willing to work, two industrial laundry and training schools, and his monument. These nine organizations, today working quietly, effectively, for good, with this posted notice, "you are cordially invited to examine any department of the work at any hour of any day—these nine organizations rear Mr. Buzelle's mark, worked in. These organizations are the outward manifestation, the value is in impressions by the way. The stone which marks the spot where Mr. Buzelle and his body parted is not elaborate. At death his friends were a mixed lot, expressed their grief not in elegant terms, in different languages, some had stood by the work, good souls felt the throb of it, others good but so shiftless, others in good positions and hard up by turns, the colored boy helped through the fever, the little Japanese who, though a professional with experience like the thief on the cross—late with their repentance but thorough. Helping the unskilled and those that have lost heart is not always pleasant, but it pays.

E. F. M.

## HIRAM BARKER.

Another of the veteran members of the Brighton (Mass.) church has passed to his reward. Mr. Barker was born April 22, 1815, and died at his home in Brighton, June 27. For more than half a century he was a resident and active citizen of the place, while conducting also large business interests in Boston. In the Brighton church he was for the same period a most valued and honored member, whose interest and benevolence constituted one of the stable resources of the work of the church. Few men have seen such strength of mind and body through fourscore years as he, and few men attained so great a reputation for sturdy integrity and Christian principle as he. His benevolence was a fixed principle which led him constantly to be active in the work of aiding useful causes.

By a provision of his will the Brighton church receives \$10,000, the income of which is to be expended in benevolent work. Other bequests in which he was interested receive legacies as follows: the Ladies' Social Benevolent Association of Brighton church, \$2,000, the H. M. S., \$5,000, Yankton College, \$3,000, the C. C. B. S., \$1,000 and the A. M. A., \$1,000. All these latter gifts,

though not expressed in his will, are to be paid simply in obedience to a request which he made to his sons, though no legal instrument was executed—another instance of the high-minded spirit of a Christian household. These sons are Hiram Barker, a member of the Eliot Church, Newton, and E. I. Barker, clerk of the Brighton church, who will continue the work of the Christian man who was their father and example.

A. A. B.

WORTH KNOWING ABOUT.—One of the most useful pieces of furniture which Boston has seen in a long time is now on exhibition at Paine's warehouses, 48 Canal Street, which is a 30-drawer oak cabinet, originally designed for naturalists, librarians, collectors, etc., but which has had a very large sale outside of those special classes, and many persons have been glad to secure its thirty drawers for the many articles now wandering homeless about the house. A very low price is placed on these cabinets and our readers will do well to see them before deciding that they do not want one.

ETERNAL vigilance is the price of health. But with all our precaution there are enemies always lurking about our systems, only waiting a favorable opportunity to assert themselves. Impurities in the blood may be hidden for years or even for generations and suddenly break forth, undermining health and hastening death. For all diseases arising from impure blood Hood's Sarsaparilla is the unequalled and unapproached remedy. It is king of them all, for it conquers disease.

Do you read the testimonials published in behalf of Hood's Sarsaparilla? They are thoroughly reliable and worthy your confidence.



Miss Lizzie May Davis

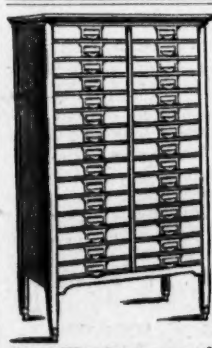
## "Nervous Prostration"

Was brought on by a very severe attack of the grip; had Cold Chills almost every day. What five doctors could not do, three bottles of Hood's Sarsaparilla have done for me. I am

**Hood's Sarsaparilla Cures**

now well and I believe I should not now be alive if it were not for Hood's Sarsaparilla." Miss LIZZIE MAY DAVIS, Haverhill, Mass.

N. B. Be sure to get Hood's Sarsaparilla. Hood's Pills act easily, yet promptly and efficiently, on the liver and bowels. 25c.



## For Every One.

Perhaps some man exists who has all the drawer space he needs, but he is exceedingly rare. To have an abundant number of small drawers in which to stow away minor articles is to simplify life immeasurably.

These solid oak Cabinets were originally made for Collectors, Naturalists, Librarians, Mineralogists, Botanists, etc. But scores of clever persons immediately bought them for their general utility in many directions of daily need. We are actually selling more for general than special use.

The Cabinet work is of the best character. The drawers slide with perfect ease, and the case labels facilitate an orderly arrangement of subjects, and make the Cabinet available at any time for a Collector.

We place a very low price—\$29—on these 30-drawer Cabinets to place them within easy reach of professional men.

**Paine's Furniture Company.**

48 CANAL STREET { South Side Boston & Maine Depot.

## THE BUSINESS OUTLOOK.

The record of business failures in the first half of the year 1893 is appalling. The commercial agencies are able to discover and report for that period 6,400 insolvencies involving liabilities of \$170,000,000. In numbers the failures do not seem so extraordinary. In the first half of 1891 there were over 6,000 reported, and as far back as 1885 just about as many, but in no previous year have the liabilities begun to approach those of 1893. Indeed, excepting 1891, in no half-year since 1884 have liabilities exceeded \$75,000,000, and they have averaged perhaps \$65,000,000 or forty per cent. of those now reported for half of 1893.

The 1893 disasters have been of large concerns. Of those failures involving liabilities of less than \$100,000 each the total amount involved was only \$57,000,000 against \$36,000,000 in the corresponding period of 1892, \$43,000,000 in 1891 and \$41,000,000 in 1890, while of the failures where liabilities exceeded \$100,000 the total amount involved this year was \$113,000,000 against only \$19,000,000 in 1892, \$48,000,000 in 1891 and \$21,000,000 in 1890. Evidently many very large concerns have been forced to the wall this year.

Everybody knows that the bank failures have caused the huge expansion in the liabilities. In the first half of 1893 there were seventy-nine bank failures, with aggregate liabilities of \$36,000,000, against a total of only thirty-six banks failing in the first halves of the three preceding years, with total liabilities of \$20,000,000. So in the iron and steel trade, the disasters in 1893 were eighteen in number and \$11,000,000 in amount, as compared with twenty in the three preceding years involving less than \$4,000,000. These are object lessons which the country may well ponder during the interval before the meeting of Congress on Aug. 7.

These failures are still being recorded. There is a daily addition to the list of suspended Western banks. And it is the West which has felt the burden of these troubles most severely. There is one compensation in this fact, and that is that it is the West where there is the greatest need of a change of opinion as to the nation's financial policy.

Business is being curtailed in every direction. Orders for goods are being canceled, shops are discharging employes. Happily, those industries which are the root of all others, and which produce and consume almost regardless of prices, the agricultural industries, are in good shape and promise well. Farmers probably owe less money to-day than for a long time hitherto and the outlook for crops is excellent. Given good crops and a restoration of confidence in the currency, and business will revive in due season.

## GLEANINGS FROM OUR MAIL BAG.

STAND BY THE TURKISH CHRISTIANS.

In connection with the article under Progress of the Kingdom we add an appeal to the churches by a Turkish missionary now in America:

The gravity of the situation in Turkey needs to be forcefully emphasized. Those who have read the reports in the daily and weekly press for the last few months know of the combined efforts of the government there to suppress the evangelical institutions of that land. During the past two or three years the stories of extortion, oppression, persecution and injustice in every form, if written, would cause the blood of every freeborn American to boil within his veins. The greater part of this movement is directed against the evangelization, enlightenment and general education which the missionaries of the American Board have introduced.

We have official information that it has been decided by the council of Turkish ministers at Constantinople that all foreign and parochial schools must go, and that the Mohammedan school shall be the only educational institution in the land of the sultan. This means an attempt to return to the condition that prevailed a hundred years ago. The im-

mediate result of that decision was the burning of the school at Marsovan by a mob inspired by the governor of that province. Two professors of Anatolia College were then arrested and are now under sentence of death, if not already executed. One professor in Euphrates College has been under arrest for some months. The work of extermination has begun, and missionaries are severely taxed at every turn to defend the work of sixty years. The native pastors, teachers and evangelists are more or less unsettled, for they see some of their numbers condemned to death after a farce called a trial, and they know not when their turn may come. Arrests without a shadow of a cause and condemnation to long terms of imprisonment, to banishment or to death without anything that could be called a fair trial are common occurrences upon all sides.

Under these circumstances it is of the utmost importance for the missionaries and the far more persecuted native brethren and churches in the Ottoman Empire to feel that the Christians of America are standing by them. It is also necessary for the Turkish Government to understand that these institutions do not stand alone, but have the support of their Christian constituents in America. And yet the missions are informed that they must retrench in their expenditures. Native laborers, who have nobly defied persecution and danger for years, are told that the aid to them from the United States is cut off, and they and their families must either starve or seek some other work. Colleges and schools are not sustained as they should be in this crisis. Government officials take note of all these things. They interpret it that the American churches are not vigorously backing up the work, and so they are encouraged to employ their oppressive measures.

Why do the churches not at this time come to the help of the Lord to crush out this crusade? The struggle will be brief, but it must be vigorous. Special contributions for the work in Turkey should be made by churches and individuals, and that, too, at once. Let the churches hold special mass meetings, addressed by those who have carefully investigated the subject. This matter calls for immediate and energetic action. Prayer is important, but it must be linked with intense activity just now.

A home missionary superintendent sends us the following comments of a retired physician on a student minister supplying a missionary church for the summer. They make a little homiletic lecture, in which some ministers of more experience than the one criticised may find something of value:

The young men from our seminaries do not know how to address audiences. They seem ignorant of how to reach men with their message. Often they read their manuscript so closely that one sitting in the audience cannot, most of the time, see anything of their eyes but the eyelids. Then the delivery is so rapid that an ordinary hearer cannot possibly keep pace with the speaker. Often, too, the transition from one division of the subject to another is made without a moment's pause, so that if one is not watching closely he does not mark it. Then we who do not hear as quickly as we once did are much annoyed by the dropping of the voice at the end of a sentence. The speaker should aim to make the furthest man in the room hear and then all between him and that man will hear. I like our young minister personally very much and he writes good sermons, but these are some of the things he will have to learn before he becomes a good preacher.

## OBJECTION TO THE BOYS' BRIGADE.

Is it quite fair to represent me as saying that all the qualities of manliness are "incompatible with the life of a soldier"? This you really make me say in your criticism of my treatment of the Boys' Brigade in your issue of June 29. I distinctly said in my tract,

[Continued on page 68.]

**8% FIRST GOLD MORTGAGES** City and Farm Loans  
Send for references. HIGHEST SAFE INTEREST.  
Address **Tacoma Investment Co., Tacoma, Wd.**

**The Omaha and Lincoln Realty Co.**  
Authorized Capital, \$500,000.

Six (6) per cent. Dividends, payable quarterly by coupons in Boston, income from improved property, mostly in the large and growing cities of Omaha and Lincoln; to purchase two store properties we offer for sale \$100,000 in sums of \$100 and any multiple thereof at par and interest. In our Agency Department we collect defaulted mortgages promptly and cheaply, and care for and sell Western property for non-residents on favorable terms. Send for circular. J. D. ZITTLE, Sec.,  
Douglas and 16th Streets, Omaha, Neb.

## Financial.

## Works on Sundays



and holidays, night and day, year after year. Who does? Interest; it never stops. It's important whether you get 3% or 6%. We send our pamphlet free.

## The Provident

**Trust Co.** 36 Bromfield St.  
Boston, Mass.  
Please mention the *Congregationalist*.

## Two Systems

of Life Insurance are contesting the field for public favor—the Old Line and the New. The former is cumbersome, artificial and costly. The latter is simple, natural and inexpensive. The

**Massachusetts**  
**BENEFIT**  
**LIFE**  
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is a striking example of the new plan of Life Insurance.

**The Largest and Strongest**  
**Natural-Premium Insurance Co.**  
**of New England.**

**35,000 MEMBERS.**  
**\$105,000,000 INSURANCE in Force.**  
**\$1,000,000 CASH SURPLUS.**  
**\$7,000,000 Paid in DEATH LOSSES.**

The NEW POLICY of the Massachusetts Benefit Association has no superior. It gives Cash Dividends, Cash Surrender Values, Paid-Up Insurance, and other desirable options.

Splendid Openings for Energetic Men to Act as Special, General and State Agents.

GEO. A. LITCHFIELD, Pres., 53 State St., Boston.

## Iowa Loan &amp; Trust Co.,

Capital, \$500,000. Surplus, \$281,000.  
INCORPORATED 1872.

This old and prosperous company continues to issue its Debenture Bonds in sums of \$200, \$300, \$500 and \$1,000 each.

These bonds are amply secured by

## First Mortgages on Real Estate

\$105,000 of such mortgages being deposited for the security of each series of \$100,000 bonds.

The long experience and conservative management of this company commend its securities to careful investors. Bonds for sale and fuller information cheerfully given by **FREEMAN A. SMITH, Agent, Ex-Treas. Am. Baptist Missionary Union.**

Office, 31 Milk St., Boston.

**WATERED STOCKS**  
**ARE POOR INVESTMENTS.**

## First Mortgage Loans

—OR—  
**Improved Colorado Farms**

WATERED BY IRRIGATION,

—AND OR—  
**Improved Denver Property**

HAVE PROVEN A MOST

SATISFACTORY SECURITY.

**THEY BEAR 6½% AND 7%**

We personally examine all properties. References furnished in all parts of the country from clients satisfied by experience. Write for particulars.

**THE CENTRAL TRUST CO., DENVER, COL.**



## GLEANINGS FROM OUR MAIL BAG.

(Continued from page 68.)

after enumerating some of the more important qualities of manliness, that "some of these" are "incompatible," etc. I was, of course, thinking of manliness from the Christian standpoint, as every Christian ought to think of it. I am as far as any one from saying or holding that none of the qualities of Christian manliness are compatible with the life of the soldier. I have no doubt whatever that good Christian men have been soldiers conscientiously, and that ordinarily they have exhibited many of the qualities of Christian manliness, especially when not in actual service as soldiers. But there are some of the qualities of a complete Christian manliness which, it appears to me, are irreconcilable with actual warfare or the life of a soldier as such. Some of these I mentioned in my tract, and every reader of the Sermon on the Mount knows what they are.

I am sorry that I cannot look on the Boys' Brigade as an innocent means of attracting the boys to the church and bringing them under the influence of the gospel. With its purpose I have the sincerest sympathy. As a means of accomplishing this purpose it seems to me to be dangerous and delusive, and whatever apparent good results may for the moment come of it its final fruits must in the nature of the case be undesirable. Whatever you may think of the wisdom of my position on the subject, it is at least honestly held.

BENJAMIN F. TRUEBLOOD.

If Dr. Trueblood will examine the statement in our issue of June 29, to which he refers, he will see that we did not make him say that "all the qualities of manliness," etc. But we cheerfully make room for such part of his letter as replies to his own rendering of our paragraph.

## ECHOES OF THE BORDEN TRIAL.

Now that this famous case is settled, it would be only just to Miss Borden to allow her quietly to take her place again in society and in the church from which suspicion drove her and to which the court has restored her. We have already expressed our agreement with the judges and the jury in that case and our unqualified conviction of Miss Borden's innocence. But as illustrations of conflicting opinions and in order not to seem unfair to those who differ from us we print these two specimen letters from subscribers of many years' standing:

I am one of your oldest subscribers, and have never seen the time when I would give up the *Congregationalist*. I do not on this account lay claim to a hearing on any subject. But you will let me say that in your utterance on the Borden trial you seem hard on those who cannot, though they fain would, believe her entirely innocent. There is a large number of this class, both church members and others. Must they be called "worse than uncharitable and un-Christian"? To charge the police authorities with trying hard to injure her and succeeding in getting from her "some-what confused answers to some of their questions" seems uncharitable to the officers in their trying work, and a very mild designation of the network of contradictions in which she involved herself on the day of the crime and in the examination, in which so far from being confused the absence of any unusual emotion was so observable. The most damaging evidence against her was excluded from the trial. If she is innocent why did not the accused and her counsel challenge the fullest and freest investigation. This was not done. The effort and drift of the trial was the other way.

To the best and fairest-minded judges whom I have met the trial, while it ended in a legal victory for the defense, was a moral defeat. There is a wider courtroom than that in which the accused was personally present, and in that wider courtroom of an interested public are many who cannot feel that she is free from guilt. That she was a professor of religion does not exempt her from the common law of evidence. Religion is not honored by a resort to anything like special pleading.

A PASTOR.

I wish to send to friends copies of the paper containing your excellent editorial on the Lizzie Borden trial. I have hardly words to express my contempt for some things in that

case. The police grabbing a loving daughter of unblemished Christian character and subjecting her to a Star Chamber inquest were almost inhuman. Is Christian character of no value in such an hour? I only wonder that her reason is spared her. I am more and more interested in your paper after thirty years' reading.

L. B. D.

Artistic knowledge. *The Dilettante*: "You ought to see Mrs. Thompson's magnificent home! It's just full of Corots and Milletts." *The Parvenu*: "Terrible! Why doesn't she try insect powder?"

**Bogus!** Bogus white lead would have no sale did it not afford makers a larger profit than Strictly Pure White Lead.

The wise man is never persuaded to buy paint that is said to be "just as good" or "better" than

**Strictly Pure White Lead.**

The market is flooded with spurious white leads. The following analyses, made by eminent chemists, of two of these misleading brands show the exact proportion of genuine white lead they contain:

Misleading Brand			Misleading Brand		
"Standard Lead Co. Strictly Pure White Lead. St. Louis."			"Pacific Warranted Pure [A] White Lead."		
Materials	Proportions	Analyzed by	Materials	Proportions	Analyzed by
Barytes	59.56 per cent.	Regis Chanvenet	Sulphate of Lead	4.18 per cent.	Ledoux & Co.,
Oxide of Zinc	34.18 per cent.	& Bro.,	Oxide of Zinc	43.04 per cent.	New York.
White Lead	6.46 per cent.	St. Louis.	Barytes	50.68 per cent.	
Less than 7 per cent. white lead.			No white lead in it.		

You can avoid bogus lead by purchasing any of the following brands. They are manufactured by the "Old Dutch" process, and are the standards:

"ANCHOR" (Cincinnati)	"KENTUCKY" (Louisville)
"ARMSTRONG & McKELVY" (Pittsburgh)	"FAHNESTOCK" (Pittsburgh)
"ATLANTIC" (New York)	"LEWIS" (Philadelphia)
"BEYMER-BAUMAN" (Pittsburgh)	"MORLEY" (Cleveland)
"BRADLEY" (New York)	"RED SEAL" (St. Louis)
"BROOKLYN" (New York)	"SALEM" (Salem, Mass.)
"COLLIER" (St. Louis)	"SHIPMAN" (Chicago)
"CORNELL" (Buffalo)	"SOUTHERN" (St. Louis and Chicago)
"DAVIS-CHAMBERS" (Pittsburgh)	"ULSTER" (New York)
"ECKSTEIN" (Cincinnati)	"UNION" (New York)
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For sale by the most reliable dealers in paints everywhere. If you are going to paint, it will pay you to send to us for a book containing information that may save you many a dollar; it will only cost you a postal card to do so.

NATIONAL LEAD CO.,

1 Broadway, New York.

**ARE YOU** **Sterilizing Baby's Milk?**



How many mothers there are who would use a Sterilizer if they but understood its utility.

"It is probably not too much to say," writes Walter Menigelson, M. D. of New York, in *Babyhood*, "that the process known as Sterilizing milk has done more towards lessening infant mortality and illness than any other invention of the past fifty years. By far the best process that has come under my observation, and the one that I recommend above all others is the

**Arnold Steam Sterilizer.**

It is simple and inexpensive; anyone can use it."

For sale by druggists. We will send you our Nursery Hand-book for Mothers free, if you mention paper.

**WILMOT CASTLE & CO., ROCHESTER, N. Y.**

## Subscribers' Column.

Notices in this column, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion. Post office addresses of ministers twenty-five cents each.

**Homelike Rooms at World's Fair** in residence of Rev. Clayton Welles. Only 15 minutes from grounds but away from dust, noise and crowds. Address owner at Taunton, Mass., or Nathan Ellis, 6409 Harvard Ave., Englewood, Chicago.

**A German lady violinist** will make a home for a few children or young ladies. Violin carefully taught, and German spoken in the house. Best of reference can be given. Address "K," care *Congregationalist*.

**The "Harris" Method of Giving**

This little tract has been of immense service to the churches in suggesting systematic methods of giving. It was first published as an article in the *Congregationalist*, and attracted wide notice. Many large editions of the "True Method of Giving" in its present form have been sold. Price, 100 copies, \$2.50; 50 copies, \$1.00.

For sale at the office of the *Congregationalist*, Boston.

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the Comfort, Luxury and Healthfulness of a

**FERRIS' GOOD SENSE CORSET WAIST.**



**MODERN Ideas of HEALTHFUL Dress are PERFECTED in this WAIST.**

Worn by over a million Mothers, Misses and Children. Buttons at front instead of clasps. Clamp Buckle at hip for hose supporters. Tape fastened buttons—won't pull off. Cord edge button holes—won't wear out. All sizes; all shapes. Full or slim bust; long or short waist. Sold by all Leading Retailers. Send for Circular. Marshall Field & Co., Western Wholesale Depot. **FERRIS BROS.** Manufacturers and Patentees, 341 Broadway, New York.

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A piece of silver is **INLAID** into the back of the bowl and handle and then plated entire.

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Mouth  
Wash.**

A perfect dentifrice.  
Prevents decay and  
Preserves the teeth.  
A sample bottle and treatise  
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**Comfort**



**Powder**



**Cures** Salt Rheum,  
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**COMFORT SOAP, the Best Baby Soap, 25 cents a cake.**



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Both Acute and Chronic.**

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Book giving a description of our Sanatorium and  
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**DES. W. E. BROWN & SON, North Adams, Mass.**

**RISIBLES.**

A little widow is a dangerous thing.—*Oliver  
Hereford.*

You may lead a man to the photographer's  
but you can't make him smile.

"Pretty children you are for a minister to  
have!" reprovingly exclaimed a Somerville  
minister to his children, who were misbehav-  
ing at the table, and four-year-old Dorothy  
spoke up: "Better change your business, pa."

"How did the minister get on the day?" an  
aunt wife was asked on her way home by one  
who had not been able to be at church that  
morning. "How did he get on? He just stood  
and threw stones at us an' never missed wi' ane  
o' them. My certie, but you was preachin'!"  
—*Exchange.*

An Argyleshire elder was asked how the kirk  
got along. He said: "Aweel we had 400 mem-  
bers; then we had a division and there were only  
200 left; then a disruption and only ten of us  
left; then we had a heresy trial and noo there  
is only me and ma brither Duncan left, and I  
ha' great doots o' Duncan's orthodoxy."

A man once went to Bishop Wilmer of the  
Protestant Episcopal Church in great trouble  
about the creed of that church. "Well, my  
dear sir," said the bishop, "the creed cannot  
be changed." "But," answered the man, "I  
can't swallow this creed." "Well, then," re-  
sponded the bishop, "you will have to change  
your swallow."

Rev. R. F. Horton, when a student at Ox-  
ford University, dressed very unclerically.  
Defending his course he said, "I will wear  
no clothes to distinguish me from my fellow-  
Christians." The clever Oxford students  
forthwith sent broadcast a cartoon represent-  
ing the clergyman as getting rid of his ap-  
parel as quickly as possible. No one enjoyed  
the joke more than Mr. Horton.

"Your husband is the editor of the *Bugle*, I  
believe?" said the neighbor, who had dropped  
in to make a friendly call.

"Yes."

"And as you have no family and have con-  
siderable leisure on your hands you assist him  
now and then in his editorial work, I dare  
say?"

"O, yes," answered the brisk little wife of  
the young newspaper man, hiding her straw-  
berry stained fingers under her apron, "I edit  
nearly all his 'inside matter.'"  
—*Exchange.*

Chicago is the butt of the story-tellers and  
incidents of a certain type are always related  
to the great and growing metropolis by the  
lake. Of this character was the one narrated  
at the Amherst alumni dinner by Prof. George  
Harris of Andover. A resident of Chicago  
died and passed on into the other world, where  
after a few days he was accosted by a former  
acquaintance with the query, "How do you  
like it?" "O, well," replied the Chicagoan,  
"it's good enough, but I can't see that heaven  
is much different from Chicago." "But this  
isn't heaven," calmly responded his friend.

Gen. O. O. Howard was recently outgen-  
eralized by a beggar. Passing along the street  
in Chattanooga the general was met by a man  
who held out to him an arm, from which a  
part of the hand had been amputated, as an  
appeal for alms. The general, holding out his  
own empty sleeve, said, "You are better off  
than I, for you have your arm left, while I  
lost mine." The beggar saw the force of the  
argument and gravely searched the pockets of  
his ragged garments until he found fifteen  
cents, which he handed to the general, soberly  
remarking, "Here, this is all I've got, but  
you're welcome to it."  
—*Christian Advocate.*

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ditions are developed by use of proper food. The  
Gail Borden Eagle Brand Condensed Milk is best  
infant's food; so easily prepared that improper feed-  
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Cures others,

**will cure you**

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Skin and Scalp Diseases are in-  
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sisting of CUTICURA, the great skin  
cure,



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SOLVENT, greatest of humor reme-  
dies. This is strong language,  
but every word is true, as proven  
by thousands of grateful testimo-  
nials. CUTICURA REMEDIES are,  
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## BACCALAUREATE SUGGESTIONS.

We quote from this year's farewell sermons to graduating classes the following pertinent words:

## THE NOBLER MANHOOD.

In these days of intense competition in every occupation, when training is prolonged and made thorough, it seems not easier but more difficult for the Christian professional man to reach the highest, holiest manhood. The combination of the subtlest reasoner, the most penetrating and aggressive cross questioner, the far-seeing and co-ordinating railroad president, the alert trader, with the loving docility and sympathy of Christian discipleship is a rare combination. God grant that it may be less rare as time goes on. . . .

Are we not to see in the church of the future, if I may say so, a holier secular manhood—an imitation of the Christ that will take possession of the hospitals, the stores, the factories, the legislatures, the courts, the newspapers and the city governments?

The abolition of the slave trade, so far as England was concerned, was due to the influence of one delicate physically, but robust in those higher virtues that mark the Christian. The time is past for the Bernards of Clairvaux, for the withdrawal from the world, for the fugitive virtue, and the ethereal temper, for a hysterical manhood. The time has passed for all orders that ignore or neglect secular relations, for a heroism that conquers simply self, a sainthood that knows only inner victories. The time has come for young men to win the holy grail by a knighthood like that of Wilberforce and Armstrong, a knighthood that quails before no adversary, that meets the champion of evil in the public arena, but veils the peculiar gift in a gracious kindness until the peculiar occasion when the Master's honor is assailed. This country of ours waits for reformers of civil service, for purifiers of municipal government, who will dare out of love for humanity to meet and confute the plotters against justice; who will unite tenderness for the lowly, a considerate regard for every appeal, with courageous but calm resistance to every unfairness of condition and law. The land asks for merchants, manufacturers, managers who will not forget in their great enterprises the little ones whom Christ bids us beware of offending. The world asks for ministers and missionaries like Mackay, Patteson and Paton, who will face any danger and die any death to lead men to better and happier lives. Such as these, standing in the stature, if not of perfect, yet of lofty manhood in Christ Jesus, put to shame the millionaires, the princes, the politicians, the aesthetes, the worldlings, whose life and whose death say: "We seek only for ourselves!"—President Carter of Williams.

## LOVE AND HUMANITY.

The love which the Christ bore provided a new motive for all life. It added power to life; it gave to life a buoyancy, a spring, a movement. It is difficult to discriminate how love did this. Love gave a new life. Love gave a divine life. Love gave a new light. The heart clarified the intellect. Love preached a gospel of universal brotherhood without preaching communism. Love preached a gospel of self-sacrifice without preaching annihilation. Love preached optimism, the gospel of hope. Love never whispered a syllable of pessimism, the gospel of despair. Love assured men that God dwells in them, about them; love convinced them that this world is God's not the devil's world; love whispered that the eternal spirit is working in and for man, that humanity represents the constant striving of God toward the reincarnation; love proved that conscience and reason in each man are to be united and that the revelations of conscience and reason in man are the revelations of God's truth; love declared that the human need of forgiveness is filled by the divine pardon, that all worthy sacrifice consists in the yielding of the human will to the divine,

and that perfect freedom is perfect obedience to perfect law. It was thus that a new motive came to humanity through the new love. . . .

The trained intellect is a tremendous power. Intellectual culture is a very precious thing to have or to bestow. A character disciplined, equipped, enriched, is a possession worthy of consuming struggle. When God wants a great work done He calls a well-trained mind, as St. Paul. But a well-trained mind without love is a Frankenstein. Intellectual culture without love is moral suicide. God summons every man to know with the reason, but He also summons every man to love. If college trains the intellect, as it does, let college not dry up the fountains of the heart. If college teaches one to think, as it does, let it not dwarf the affections. Let love and thought be the twin stars in the one constellation of perfected character.—President Thwing of Western Reserve.

There is no higher, more enviable, state of mind and conscience than that of a man who can say to himself at each day's close: "Today I have planted a new idea, have awaked a noble sentiment, have corrected a defect, have sown a seed for good in the heart of a child."—Edmondo de Amicis.

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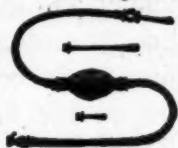
A teaspoonful added to a glass of hot or cold water, and sweetened to the taste, will be found refreshing and invigorating.



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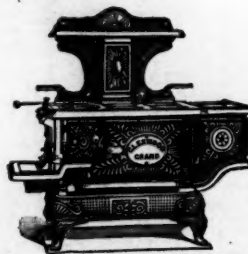
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